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The
CHRISTIAN CENTURY

Published Weekly

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The War Nobody Knows

An Editorial

Neutrality—The Christian's Dilemma

By John C. Bennett

How Their Minds Have Changed

Muste, Lewis, Mackay, Schroeder, Lazaron, Adams

By the Editor

NOVEMBER SURVEY OF BOOKS

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In This Issue

JOHN C. BENNETT
is professor of theology in the Pacific School of Religion, Berkeley, Cal.

WILMA LUDLOW
is a Knoxville, Tenn., housewife.

CARL HERMANN VOSS
is chaplain of the Cheshire Academy for Boys, Cheshire, Conn.

ALEXANDER C. PURDY
is Hosmer professor of New Testament at Hartford Theological Seminary.

CHARLES GERLINGER
is minister of the First Congregational Church, Sioux Falls, S. D.

HAROLD BOSLEY
is minister of the Mount Vernon Place Methodist Church, Baltimore, Md.

HORACE A. EATON
is a resident of Syracuse, N. Y.

JOSEPH MARTIN DAWSON
is minister of the First Baptist Church, Waco, Texas.

HERMAN HAUSHEER
is professor of psychology at Taylor University, Upland, Ind.

W. P. LEMON
is minister of the First Presbyterian Church, Ann Arbor, Mich.

ERNEST V. HOLLIS
is professor of education in the College of the City of New York.

LOUIS GOTTSCHALK
is professor of modern history in the University of Chicago.

MYRON TAGGART HOPPER
is a member of the faculty of the College of the Bible, Lexington, Ky.

MARGARET HART BENSON
is a member of the staff of the Institute of Consumer Education, Stephens College, Columbia, Mo.

NELS F. S. FERRÉ
is professor of the philosophy of religion in Andover Newton Theological School, Newton Centre, Mass.

The CHRISTIAN CENTURY

November 1, 1939

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.65 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 1323
- The War Nobody Knows 1326

Quintus Quiz: A Day on the Farm 1328

Contributed Articles
- Neutrality: The Christian's Dilemma, by John C. Bennett 1329
- How Their Minds Have Changed (Part IV, concluded), by the Editor 1332
- Inasmuch As We Did It Not, by Wilma Ludlow 1336

November Survey of Books
- Juggernaut: The Path of Dictatorship, by Albert Carr 1338
- William Penn as Social Philosopher, by E. C. O. Beatty 1338
- The Economic Bases of Peace, by Ernest M. Patterson 1339
- Of Human Freedom, by Jacques Barzun 1339
- The Price of Leadership, by John Middleton Murry 1340
- The Minister of Education, by W. A. Harper 1340
- The Social Philosophy of John Taylor of Caroline, by Eugene T. Mudge 1341
- Prophecy and Divination, by Alfred Guillame 1341
- The College Charts Its Course, by R. Freeman Butts 1342
- Catholics and Unbelievers in Eighteenth Century France, by Robert R. Palmer 1342
- Youth and the Way of Jesus, by Roy A. Burkhart 1343
- Religions of Unbelief, by André Bremond 1344
- Books in Brief 1344
- Books Received 1345

Correspondence 1346

News of the Christian World 1349

The New Films 1358

Calendar of Coming Events

Oct. 28-Nov. 3. Interdenominational University Christian Mission, University of South Carolina, Columbia.
Nov. 1. Northern Baptist Convocation, Seattle, Wash.
Nov. 1-3. Merger Convention, Women's Organizations, Evangelical and Reformed Church, Cleveland, O.
Nov. 1-3. First Annual Joint Convention, Michigan Council of Churches and Christian Education and Council of Church Women, Flint.
Nov. 2. Northern Baptist Convocation, Portland, Ore.
Nov. 2-4. Baptist Older Boys' and Girls' State Conference, Knoxville, Ia.
Nov. 3. Northern Baptist Convocation, Eugene, Ore.
Nov. 5. Northern Baptist Convocation, Boise, Idaho.
Nov. 5. Chicago Sunday Evening Club; Ferdinand M. Isserman, speaker.
Nov. 5. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; John Haynes Holmes, speaker.
Nov. 5. Ford Hall Forum, Boston; Stephen S. Wise, speaker.
Nov. 5-11. American Education Week.
Nov. 5-12. University of Texas Disciples Mission, Austin.
Nov. 7. Northern Baptist Convocation, Salt Lake City, Utah.
Nov. 8. Northern Baptist Convocation, Cheyenne, Wyo.
Nov. 9. Northern Baptist Convocation, Denver, Col.
Nov. 10. Northern Baptist Convocation, Pueblo, Col.
Nov. 10-13. International Goodwill Congress, Milwaukee, Wis.
Nov. 12. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Norman Thomas, speaker.
Nov. 12. Ford Hall Forum, Boston; Ernest Dimnet, speaker.
Nov. 12. Chicago Sunday Evening Club; Edgar DeWitt Jones, speaker.
Nov. 13. Northern Baptist Convocation, Hastings, Neb.
Nov. 13, 14. Massachusetts Council of Churches, Lowell.
Nov. 14. Northern Baptist Convocation, Omaha, Neb.
Nov. 14-17. Baptist State Convention, San Antonio, Tex.
Nov. 15. Northern Baptist Convocation, Sioux City, Ia.
Nov. 16. Northern Baptist Convocation, Des Moines, Ia.
Nov. 17. Northern Baptist Convocation, Davenport, Ia.
Nov. 19. Ford Hall Forum, Boston; Herbert Agar, speaker.
Nov. 19. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Nov. 19. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Albert W. Palmer, speaker.
Nov. 28. Annual Meeting, Pennsylvania Council of Churches, Harrisburg.
Dec. 1-3. Michigan Young People's Convention, Detroit.
Dec. 8, 9. Southern Area Council, Y.M.C.A., Atlanta, Ga.
Dec. 16. Second Annual Student Conference, New York University, New York City.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, NOVEMBER 1, 1939 NUMBER 44

EDITORIAL

BY FAR the most important development in the war last week was the signing of the mutual assistance pact between Great Britain, France and Turkey. Not only did this represent the first great victory for the Allies, but it is not beyond the bounds of possibility that it may turn out to have been a definite turning point in the struggle. Germany's clamorous anger shows the importance which the nazis attach to the event, and their fears as to its consequences. While the escape clause, which frees Turkey from any obligation to go to war against Russia, shows the limitations of the treaty, there can be no minimizing its effect in the Mediterranean and in southeastern Europe. It not only serves notice on Italy that entrance into the war as an ally of Germany would bring in a counterbalancing power which could immediately cut Mussolini off from his Ethiopian conquest and render the Italian bases in the Dodecanese islands untenable, but it also demonstrates that the terror inspired in southeastern Europe by the easy German triumph over Poland and the Russian invasion has already begun to subside. It is even possible to see in the new treaty the first signs of a reconstitution of an eastern front for the Allies, without which the blockading power of the British fleet will be severely limited. London and Paris have been justified in greeting the successful culmination of their negotiations at Ankara as cause for jubilation.

The War

Scandinavia Nurtures Its Neutrality

OUTWARDLY the meeting of the kings of Denmark, Norway and Sweden with the president of Finland at Stockholm accomplished little. The statement issued after two days of consultation merely asserted that the four Baltic nations would preserve their neutrality, continue to trade as neutrals with all nations, and work for peace as opportunity offered. It was precisely the sort of statement which might have been expected from nations that recognized the impossibility of dealing with the Russian and German threat on a military basis. But the hint that the Scandinavian countries, acting as a solid neutral bloc, would be favorable to any promising effort toward mediation may mean much more than appears on the surface. There is every reason to believe that backstage conversations between Europe's neutrals and belligerents are on the increase, all pointed toward discovery of a formula for peace negotiations. In part this results from the neutrals' fear of being drawn into the war, and equally or more from their fear that the outcome of a long and exhausting conflict will be to loose a bolshevist revolutionary tide that will sweep over western Europe. The difficulties confronting mediation at this stage are great. Fundamentally they grow out of the hesitation of all the belligerents to state their specific war aims. It is next to impossible for neutrals to suggest a basis for negotiation until they know with certainty what the belligerents are fighting over. But the reaffirmation at Stockholm of a common neutrality and a common concern suggests that the Scandinavian states will not give up the hope of an early peace until they have thoroughly explored all possible methods of bringing the warring nations around a council table.

Mrs. Roosevelt Attacks Colonel Lindbergh

LINDBERGH has made a second radio speech. It was not a very good speech, because it supported Mr. Hoover's impracticable proposal for a half-and-half arms embargo and contained a needlessly alarming passage dealing with Canada. But it was an honest speech; the speech of a not unimportant American citizen intent on keeping his country out of Europe's war. And it has made the administration very, very angry, for the administration is reported to have had much to do with arranging this broadcast in the expectation that during it Colonel Lindbergh would come out against the arms embargo. As a result, the aviator is now being subjected to the same sort of abuse which was heaped upon his father for opposing America's entrance into the First World War. Walter Lippmann has damned him for supporting a double standard of international morality. Dorothy Thompson devoted two of her syndicated columns to an almost

hysterical attack, trying to prove not only that Lindbergh is pro-German but that he is seeking to fasten on this country the full program of nazism. Perhaps that is the sort of journalistic dervish dancing one must expect from Miss Thompson. But it is terribly disappointing to find Mrs. Roosevelt rushing into print with the same smearing tactics. In her "My Day" column on October 19 the mistress of the White House wrote: "We were all interested in Walter Lippmann's column of a few days ago and in Dorothy Thompson's column yesterday. She sensed in Colonel Lindbergh's speech a sympathy with nazi ideals which I thought existed but could not bring myself to believe was really there." The use of that "we" in a column which habitually speaks in the first person singular is disquieting, especially in view of Mrs. Roosevelt's recent remark that much of her newspaper writing reflects discussion across the White House dining table. This attempt to dispose of Lindbergh by calling him a nazi is not only unworthy of Mrs. Roosevelt's usual spirit of fair play, but it adds to the suspicion that the atmosphere around the White House is growing surcharged with resentment against all who disagree with the President's war policies. To those who read behind the lines on the printed page, Mrs. Roosevelt's attack on Lindbergh will stand out like a huge road sign: Warning—Danger Ahead!

Canada's Clerical Pacifists Maintain Position

CANADA is supporting the mother country strongly in the war, but Canada's Christian pacifists have refused to modify their witness. This became clear when a vigorous and uncompromising statement of the pacifist position appeared in the *United Church Observer* on October 15, signed by sixty-eight ministers of the United Church of Canada. "We find ourselves, not without pain and regret, unable to approve of this war," said the statement. "We recognize that other ministers and church members, equally sincere, differ from us and feel in duty bound to participate in it. At the same time we know we represent a body of conviction characteristic of the earliest Christian church, and of many reform movements through the centuries, and strongly held by many groups in the churches today." These ministers then went on to recite pronouncements of the General Council of the United Church and of the Oxford Conference as a basis for their position, and continued: "The will and Kingdom of God must take precedence over the national convenience or policy. The nature of modern war is such that it is and must be incompatible with the Christian spirit and aims." Rejecting the idea that all right or wrong is on one side in the war, or that the war can achieve any worthy solution of the problems which have produced it, the statement declared: "We remember that the churches lost heavily in spiritual authority because of their general surrender to the war spirit in 1914-18. We think it ought to be placed on record now, in view of the further loss of spiritual authority probable if the church sanctions this present war, that at least some representatives of the Christian churches disapproved and uttered their protest." In a closing paragraph the pacifist ministers said: "We affirm that we are not seeking escape from the burden or sacrifice, and we profess our readiness to implement our citizen loyalty in some form of service equally as taxing, difficult and dangerous as military service, providing it does not contribute directly to the war effort." Additional signatures are being sought. A meeting was held in the Carlton Street United Church in Toronto on October 20 to launch the effort to obtain widespread support for this pacifist affirmation in the Canadian metropolis.

President's Rector Prays For King's Victory

NOT too much importance should be attached to the act of the Rev. Frank R. Wilson, rector of St. James Episcopal Church at Hyde Park, New York, in praying for a British victory while his most distinguished vestryman, Franklin D. Roosevelt, was in the congregation. In particular, the incident should not be made the basis for a renewed attack on the Episcopal Church as a missionary outpost of the British empire. The act was Mr. Wilson's alone. When he prayed that "the most gracious sovereign King George" should be strengthened "that he may vanquish and overcome all his enemies," the rector was doing something for which he must assume all the responsibility. Nevertheless, we believe that Mr. Wilson made a sad mistake in judgment, since his decision to offer that particular prayer placed the President of the United States in an equivocal position. Mr. Roosevelt cannot divest himself of his official character, even in church. Yet as the chief executive of a neutral nation he could not fittingly say amen to the prayer which his rector offered in his behalf. Neither could he disavow the prayer without seeming discourtesy to the rector. It was a bad blunder all around. However, the incident may not be without value if it makes clear to the rest of the country the state of mind of the social group within which the President habitually moves. It is somewhat reassuring to note that on the same Sunday on which the Rev. Mr. Wilson was praying for victory for King George, thousands of other clergymen were observing Peacemakers' Sunday by praying for peace and by stressing the duty of the United States to stay out of war. A poll of Protestant pastors in Chicago showed 88 per cent of those voting in favor of retention of the arms embargo and a drastic program to maintain American neutrality.

Mr. Grew Warns Japan

OUR AMBASSADOR to Japan, Joseph C. Grew, is no diplomatic babe in the woods. He has been in the diplomatic service for thirty-five years and knows the ins and outs of that devious profession as does no other American diplomatic "career man," unless perhaps it is Hugh Gibson. The remarkable speech which Mr. Grew delivered at a public dinner in Tokyo which was attended by high officials of the Japanese government must therefore be considered a direct warning to Japan that the tension between that empire and the United States over the invasion of China is about to enter on a more critical

phase. A good many Americans will welcome this intimation, for Mr. Grew was entirely correct in saying that the people of this country are deeply resentful at the imperialistic course which Japan is following. Nevertheless, there have been a number of recent developments in American policy in the Far East which indicate that the people of the United States need to know a great deal more than they now know as to what is going on over there and what their government intends. These developments began with the formal notification of America's intention to scrap its commercial treaty with Japan, which will take place next January. American opinion, in which this paper concurs, supports that decision. But the decision has been followed by the transfer of large naval and air forces to the Far East, to be based on Manila. And now the Grew speech comes as near to being an open threat of drastic action as diplomacy ever employs. But at the same time this stiffening of America's attitude is taking place, there have been other developments of a far different sort. From China there come circumstantial reports that Great Britain and France—with France taking the lead—are advising the Chinese government to make peace on as good terms as Japan will offer, and do it quickly. And now from Washington, under date of October 23, the well informed correspondent of the *Chicago Daily News,* Paul R. Leach, reports that Mr. Grew has informed Tokyo that if Japan will again recognize the open door in China, the United States is ready to recognize the Japanese annexation of Manchuria and the establishment of a Japanese protectorate over the Peking-Tientsin region of north China. What can this mean? It is evident that something of great importance is afoot, but so far the American public is entirely in the dark. The administration owes a frank avowal of its purposes to the American people.

Injustice Defeats Its Own Ends

WARREN K. BILLINGS walked out of a California prison last week a free man. After twenty-three years behind the bars, the governor of California, with the approval of the supreme court of that state, had commuted his sentence of life imprisonment. So, for the legal record, the Mooney-Billings case was closed. The two men were sentenced for life on the charge of having exploded the bomb which killed spectators at a preparedness parade in San Francisco as America moved toward entering the First World War. Now, with the Second World War under way and the preparedness cry again gaining power, they are released. So endeth what should be a good lesson to all Americans. But will it turn out to be such? Mooney and Billings had not been in prison long before grave doubts were cast upon the testimony which brought about their conviction. As their imprisonment lengthened, the public distrust of the justice of their sentence spread. Numberless efforts were made to gain their freedom. All failed, the general view of powerful interests in California seeming to be that, while the two men might not have been guilty of the crime for which they were convicted, it was salutary to keep two such radical labor leaders behind the bars. As a result, Mooney and Billings became world famous martyrs of the class struggle. Kept in jail they were worth a bottomless campaign chest to the agitators for social revolution. Last January Governor Olson pardoned Mooney; now Billings goes free. With what result? Both men will quickly sink out of sight. The last we heard Tom Mooney had been admitted to a hospital in Ohio after vainly trying to get a chance to speak at a half-dozen midwestern labor conventions. Warren Billings will as rapidly pass out of the national picture. The names of the two men will retain symbolic value in agitation among the workers, but if justice had been done them when it first became fairly clear that they were the victims of a perversion of the law that symbolic value would never have been created. How foolishly do frightened men, thinking to serve their own selfish interests, create the very danger they seek to avoid!

British Empire Faces Growing Unrest in India

THE WARNING which has appeared in these columns that Britain is heading into serious trouble in India is being swiftly fulfilled. At the outbreak of the war the viceroy, Lord Linlithgow, immediately pledged full support of India to the empire. But it soon became apparent that public opinion in India was by no means ready to back up the viceroy's pledge. Although Mr. Gandhi recorded his personal aversion to the sort of *Machtpolitik* diplomacy employed by Hitler, the All-India Congress party—the great nationalist organization which has controlled eight provincial parliaments—began to ask embarrassing questions for which it demanded answers before committing itself to support of the empire. It would delay its agreement that this is a war for democracy, the Congress informed the viceroy, until it found out how Great Britain meant to treat India's demand for self-rule. If genuine self-rule were to be offered India, then this could be regarded as a struggle for freedom and democracy, and India would give the Allies the same sort of ungrudging support it gave during the First World War. But if the empire refused to grant self-rule, then the Congress would conclude that the war was simply another phase in the age-old struggle over the balance of power in Europe, and none of India's concern. Last week the viceroy tried to deal with this issue by issuing a white paper at Delhi. All that the white paper offered was that if India would wholeheartedly support Britain in the war, at the war's end Britain would be willing to discuss the possibility of granting dominion status. A statement made to Parliament by the Marquess of Zetland, secretary of state for India, fairly dripped with unctuous reasons why it would be impossible at this time "to embark upon a task of immense complexity and one which would inevitably give rise to no little controversy in India itself." This, as might have been expected, brought a blast from Gandhi, who said that the white paper "shows clearly that there will be no democracy for India if Britain can prevent it." And the Congress party is now reported to be demanding that its provincial governments resign. British public opinion seems to have been almost unprepared for such a develop-

ment, and is resentful. But it should be remembered that (1) during the First World War promises were given India of self-government after the war which have never been fulfilled, and (2) on the first day of this war amendments to the law governing India were rushed through Parliament without debate which did away with most of such limited rights of provincial self-administration as India had been granted. It would probably have been better for Great Britain if Lord Linlithgow had done nothing whatever, rather than publish such a white paper. All it has accomplished has been to increase India's suspicion of Britain's good faith.

The War Nobody Knows

As October opened there appeared in these columns a discussion of "The War Nobody Wants." In the month which has elapsed since then it has become even clearer that neither belligerent nor neutral nations have any stomach for the sort of war which is in prospect, while the revulsion of the common people against more bloodshed is as plain on one side of the battleline as on the other. As the days pass, however, it also becomes apparent that if this is a war nobody wants it is equally—to continue the play on the title of Bruce Barton's book—a war nobody knows. That veteran diplomat, Hugh Gibson, landing in New York last week called the European situation "mostly a series of question marks for which nobody seems to know the answers." After traveling all over Europe consulting with innumerable friends made during his thirty years of diplomatic service, the former American ambassador to Belgium confessed that he had been completely unable to get at the underlying facts about the war, and added: "I wish there was something I could be dogmatic about."

Americans will do well to ponder Mr. Gibson's words at this time when so many are in danger of leaping to final judgments on the war. Mr. Gibson cannot be accused of pro-German bias. He first won an international reputation by his efforts to assuage the German military rigors in Belgium during the First World War. His part in the Nurse Cavell case brought him the plaudits of the neutral world. Today he avows his ardent hope for an Allied victory. Yet he admits that it has proved impossible, during fifteen months of extensive touring and intensive investigation in Europe, to penetrate to the vital facts about the war. All wars are like icebergs; only a small part of their substance shows above the surface. But this war eludes the understanding of even the trained diplomat. Some day the truth concerning it will come to light. But that day may be twenty years or more distant, when the memoirs of today's generals and cabinet ministers are revealed. Now the most important facts required for a dependable judgment on what is happening are hidden fathoms deep in the murky waters of international intrigue.

To understand the extent to which this is a war nobody knows, one has but to ask two or three questions of vital importance.

First, who knows today why Great Britain and France gave Poland the sort of blanket military guarantee which they gave last March? The usual explanation is that Mr. Chamberlain and British public opinion had been outraged by the double-crossing received at Hitler's hands when the occupation of Prague made a mockery of the Munich pledges. As a warning that such duplicity and aggression must be stopped, or Germany must be prepared to suffer the consequences, the pledge was given Poland which assured that government that, at any time it might elect to fight, England and France would fight with it.

Not to comment on this remarkable readiness of the Allies to give the military autocracy ruling Poland a blank check such as they had never been willing to give the responsible and democratic government of Czechoslovakia, one can hardly help being puzzled by the circumstances attending the commitment. As soon as its existence—although not its sweeping extent—was announced in the British Parliament, Mr. Lloyd George launched a passionate attack on the folly of giving a pledge which could not be fulfilled without Russian help. When it became known that Russian help had not yet been guaranteed, press and public took up the cry for an immediate agreement with Russia. So anxious did the British public become that the government resorted to frequent bulletins, asserting that a pact with the soviets was just on the point of consummation. But the pact never was consummated, and there has been no convincing refutation of Molotov's later charges that the negotiators never were willing to consider the use of Russian troops on Polish soil as a defense against a German attack.

If, as Lloyd George charged last March and as was amply demonstrated when the Germans struck, Britain and France had no way of defending Poland except with Russian help, and if they were not willing to conclude an agreement to let Russian troops come on Polish soil in order to extend that help, then the question must be faced as to what right—what *moral* right—the Allies had to give their pledge to Poland. Would the Polish government be any worse off today if, doubting that it could rely on what proved to be the Allies' phantom aid, it had made the best deal it could extract from direct negotiations with Hitler? Would the Polish common people, who are reported by American correspondents to have sustained between 1,250,000 and 1,500,000 casualties in less than a month of fighting, have eaten any less bitterness (to use the Chinese phrase) if there had been no mobilization, no heroic but hopeless attempt to hold back the German horde? There is a question of Allied moral responsibility involved here which so far is being almost ignored in France, England and the United States. But until it is fully explored the subject of the war's beginning will remain shrouded in mystery.

Of course it will be objected that the end of the Polish chapter is not yet, and that is quite true. Both Britain and France insist that justice must be done Poland, and that that nation must be restored. But neither government has as yet given any official intimation as to what it means by the restoration of Poland. Mr. Churchill declared in his broadcast to America that Britain was ready to accept the presence of the red army along its lines in eastern Poland

as a necessity for the protection of Russia. The undersecretary of state for foreign affairs announced in Parliament last week that England had no pact to defend Poland against *Russian* aggression, and so felt no obligation to act against the Russian occupation of more than a third of that country. Everything, in fact, points in the direction of an eventual redrawing of Poland's boundary lines, even if the Allies win the war, in a fashion not much different in principle from that already proposed by Hitler. In such a case a buffer state would be regarded as fulfillment of the pledge to restore Poland. But that would not restore Poland's half-million dead.

A second mystery close to the roots of this war concerns the part being played by Russia. What is Stalin up to? Even Mr. Churchill admits that he does not know; the Russian policy is to him "a riddle wrapped in mystery inside an enigma." But the outcome of the first sixty days of fighting indicates that until one understands the Russian policy one cannot pretend to know the basic facts about the war. Is Russia in this war? Germany tries to give the impression that she is; no chance is overlooked to persuade the rest of the world that Stalin and Hitler are working hand-in-glove. But the Allies still continue to woo the Kremlin, apparently believing that Russia is far from finally committed. Vital military materials are being shipped to Russia by Great Britain on the theory that the Soviet Union is still a neutral, and that England can trust her not to pass on the tin and rubber thus obtained to the Germans. Yet the Russian relation to the conflict presents so many paradoxical elements that hardly two observers interpret it alike.

That Stalin, by signing his non-aggression pact with Hitler, gave the nazis the signal to invade Poland is now generally believed. But what purpose did the Russian dictator have in view when he thus encouraged Hitler to precipitate a general European war? Did he hope that Germany might hasten the destruction of the British empire, or did he hope that the Allies might bring about the downfall of the nazi dictatorship? Or both? The mystery is not cleared up by the withdrawal of Germans from the Baltic states before the Russian advance. Neither does the failure of Russian negotiations with Turkey, and the subsequent announcement of the Allied-Turco pact, throw much light on it. With a close political and economic understanding already in existence between the soviets and Turkey, with the straits open to the passage of soviet ships, and with Turkey about to insert an escape clause in its pact with the Allies exempting it from any war against Russia, what could Stalin have asked that Turkey could not grant? It is not beyond the bound of possibility that Russia may have been glad to see the new pact signed, thus forming a new bulwark against further German advance in southeast Europe. Hitler's agitation and Russia's comparative complacency over the news from Ankara suggest that in this important matter of arranging Turkey's relation to the war Germany may strongly suspect that this time it has been the victim of a double-cross, but one engineered from Moscow.

Underlying all else is the question as to what Stalin is seeking today. Is it the spread of bolshevism over Europe, or is it a revival and expansion of Russian nationalism—the old empire of the tsars under a Georgian dictator? Answers conflict. Yet here is probably the most important single factor in this war today, and we may not know the truth concerning it for years to come.

There are many other dark corners of the war, but one additional illustration must suffice. What is the war being fought for? Here, surely, is a vital question, but it is one for which no confident answer can as yet be given. Such answers as are being offered by both sides are, as has been said in these columns before, slogan answers. To some extent they illuminate the causes of the struggle, but they sadly fail to define the actual terms which the combatants hope to write into the peace treaty.

Hitler, it is fairly clear, from this point on will be fighting to save his skin. He is in a desperately tight position, and his actual peace objective now is peace before his regime cracks up internally. But what are the Allies fighting for? So far they have indicated only two positive demands—justice to Poland and a readjustment of the situation in Europe that will do away with the fear of a new German threat every six months. Both aims demand much clearer definition than has so far been given. As to the vagueness which surrounds demands for a restoration of Poland, we have already spoken. Nor is the demand for an end to aggression much clearer. If this is taken to mean that Hitler and the nazi government must be overthrown in the reich, then what is to fill the vacancy? That problem was outlined in the editorial, "What Hinders Peace?" which appeared in these columns two weeks ago. We have no more idea today what the Allies' answer is to that vital and practical problem than we had when that editorial was written. Mr. Duff Cooper, on his arrival in New York last week, predicted that the nazi regime would be supplanted by an army-established monarchy, probably headed by the Austrian pretender, the Archduke Otto. This is only the personal forecast of the former first lord of the British admiralty. But does Mr. Duff Cooper believe that the British people are ready to die to put a Hapsburg archduke on a restored German throne?

Some attempt is being made to make the issues of the war speciously clear to Americans by claiming that it is a war for democracy against dictatorial aggression. The Indian National Congress has already punctured the claim of the Allies to be fighting for democracy, except in a geographically limited sense, and so far as the attempt goes to present the division among belligerents in terms of dictatorships versus anti-dictatorships, nothing is clearer than that the Allies would welcome the Italian or Russian dictatorships into their ranks with paeans of joy. They insist, also, that they will fight to maintain the Rumanian and Greek dictatorships. What secret treaties may be in process of negotiation today no man can tell, but past history makes it a practical certainty that the intricate diplomatic maneuvering now going on in Ankara, Moscow, Rome and lesser capitals is accompanied by offers and counter-offers of a far-reaching nature. When the war is over, these promises will fall due.

All these are to be included among the many fundamental questions regarding this war for which, in the words of Ambassador Gibson, "nobody seems to know the answers." Neutrals and belligerents who are tempted to

think that, though they may have been hoodwinked a quarter-century ago, this time they know beyond any doubt all that is at stake and where all the rights and wrongs lie, will do well to reflect on such shadowed factors. Even more than has been the case in the past, this is turning out to be a war nobody knows.

A Day on a Farm

EDITOR THE CHRISTIAN CENTURY:

SIR: I spent a day last week on a farm. I have spent many days and even weeks on farms, but I never enjoyed a day more, and I said within myself: "There is something in you, Quintus, which belongs to that farm. You are no doubt a dweller in cities; you are supposed to devote time to reading and writing; but you make a big mistake if you forget that you are also a child of mother earth. You need not give yourself airs. You are not a purely spiritual being. You have your part also in a world in which there are sheep and oxen and even pigs, as well as harvest fields."

Long ago I read some lines which often run through my head:

> If anyone wants fairyland
> A grassy field will do;
> A grassy field, blue skies o'erhead,
> And just a child or two.

That condition was fulfilled that day, but there were four children, not simply one or two, and they made the day complete.

Together we visited the harvest fields where they were carrying the sheaves of barley. We went the road of the livestock, and I was instructed in their names and natures. We even paused to contemplate the pigs. Now, they are among the least attractive of the subhuman creatures. Not even Dürer could make them things of beauty, but their backs have an impressive curve. Anyhow, they reminded me, if I needed reminding, that a farm is not simply a grassy field, but a scene of varied life with plenty of hard work and no little mud and heaps of things to shock refined people. A farm is not a romantic scene, and those artists who have pictured shepherds, for example, as idyllic dreamers, do not know what the shepherd has to do. Nor can any farmer escape from his share in the sweat of brow by which we earn our bread.

And why should we pretend to be above such things? Why play at being creatures with nothing but a remote connection with mother earth? Ashamed of our poor relatives? Eating bacon, it is true, or chicken, but receiving these things in their finished state, as the city child boasted that he had his milk from a clean shop and not from a vulgar cow.

I came away when it was evening, not saying to myself that I had seen the farm in the golden light which pastoral poets cast upon it, but as it is in sober fact, a scene of conflict and hard work, a place of hazards, in which the farmer must always be ready to face the unknown and, "having done all, to stand." Yet in the characters of these men and women on the farm there are gains to be recorded, even while there must be things which they forfeit. I like their simplicity of language, their genuine hospitality, their patience, even their good tempered grumbling. And if their days in the harvest field leave them little time to read, they learn many things which I, a city dweller, would give much to know. Anyhow, I felt that day as though at least some of me belonged to that world.

Do you remember how often Millet used to repeat these verses from Genesis? "Cursed is the ground. . . . Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread." It is said by Romain Rolland that these words were the motto of Millet's work and that may be why in his pictures of the struggle of man with the earth I can feel something which no pretty pictures of country life can give. And it is there with that struggle, I thought that day, I should keep in touch. To it I belong.

I have no right to forget that I live my life as I do because these fighters on the farm have taken my part. We, however, did not fail on that day to do all the things which children do on such a farm. We climbed the stacks; hunted for the hidden eggs; played hide-and-seek; mounted the little hill near by, till the time came to return homeward.

I am glad when I spend a day on the farm. I should hate to be cut away from its life. I do not want to desert from mother earth. I am not a spiritual being, pure and simple, and sometimes when I become absorbed in ideas and think of all things only as they come in books, I want to see again what Abraham, Isaac and Jacob saw and heard and knew. And I rejoice with Pascal that God is still the God of Abraham, Isaac and Jacob, farmers all.

Ever yours turned rustical,

QUINTUS QUIZ.

For Lovers of Freedom

OVER the docks of China loom
Tall ships whose cargoes are her doom:
Iron from the States by the million tons
To feed the invader's hungry guns;
Planes from the States to drop swift death
On those whose crime is drawing breath;
Cars from the States whose armored sides
Shelter the conqueror as he rides.
Over the docks of China loom
Tall ships whose coming is her doom.

Back to America sail the ships,
Lighter than on their western trips,
But crowded now with unseen hosts—
Tens of thousands of Chinese ghosts—
The ghosts of wondering thousands slain
By Yankee shrapnel, Yankee plane!
Friend, have they come yet to your town?
Have you heard them crying, up and down:
"Oh, land of freedom, send no more
Tall ships of death to China's shore!"

ALAN JENKINS.

Neutrality: The Christian's Dilemma

By John C. Bennett

I BELIEVE that we should be neutral in this war to the end, but except from the perspective of the absolute pacifist our right or our duty to remain neutral is not obvious. There is something essentially tragic about the relation between us and the European democracies in their present predicament which in fairness to them should be stated.

This tragic aspect of our neutrality consists in the fact that it would have been impossible for most advocates of American neutrality to suggest to the British government a policy by which during the past year it could have avoided the steps which have led the British and French people into this war. In all probability any other policy would have led most Americans to cry "another Munich" and to accuse Britain of "selling Poland down the river"—to use words that even our isolationists used quite freely in September 1938. I heard Senator Nye criticize England in scathing terms for not defending Czechoslovakia but it was clear that the senator would not have voted to sell a single airplane to England if such a policy had brought her into peril.

England's Problem

It is suggested that England is fighting for her imperial interests and not for democracy. That is partly true but it should not be forgotten that it was not her imperialist government that led her into this war but that it was her people who, not unaffected by American public opinion, forced her government into the steps that made participation in this war inevitable. It is sometimes suggested that England was at fault in not concluding the Russian alliance and thus in not preventing war but one must have an extremely sturdy faith in the Soviet Union not to admit the possibility that England was not solely responsible for the failure of those negotiations. The fact that Russia timed her reversal of policy in such a way as to encourage Hitler's aggressive program, thus making war inevitable, may indicate that even the British tories were not entirely mistaken about Russia as an ally. (A remark almost the equivalent of obscenity in American liberal circles!)

So far this article may seem to read like a release from Lord Macmillan's information ministry but I begin with these statements in order to emphasize the conviction that we should remain neutral in spite of the truth in them. Professors Wieman and Holt in their article in The Christian Century (September 27) admit that England and France "have done everything in their power to avoid war" and yet "were forced into the fight by Hitler and his group." Certainly they have done everything in their power to avoid war within the past six months! But this admission suggests that there is a tragic side to our neutrality which Professors Wieman and Holt seem to ignore. Perhaps they can do this because of their sweeping statement that Europe is "a little peninsula which has now lost its importance in our planetary life." What small islands the British inhabit!

In maintaining our right and our duty to remain neutral in spite of all that I have said I cannot expect that our British and French friends will understand. They will understand even less as the months pass. Perhaps ten years after the war they will understand as they come to see their own predicament in perspective and our situation as well. Without suggesting anything like a complete determinism there is truth in the statement that their historical fate and ours are different. They have come to the point where as a result of their past choices—especially the choices that they have made since 1918—they face possibilities that are so limited that they suggest fate, but a fate that could have been prevented. We are no wiser or better but our geographical and historical position has given us a greater margin of choice. If England and France in 1939 did face the choice between war and allowing Hitler to carry his policy of aggression a stage farther, it seems an almost hopeless choice. Now that they have chosen war it cannot be expected to end the forces of which Hitler is the symptom. For us to make the same choice out of sympathy for them would be folly and it would not rescue them from their predicament.

It is necessary for me to think of this war in three different contexts. There is first the context of events since Munich or, perhaps more accurately, since the occupation of Prague. There is, in the second place, the context of events from 1918 to Hitler's rise to power. There is, in the third place, the context of the probable consequences of this war.

The Case for the Allies

If we consider the first context alone, the case for our participation in this war is a strong one and the danger is that the events which led directly to this war have been made so vivid to us by the radio that the issues of the war gain a specious clarity. The British and French have a case for declaring war and for not accepting Hitler's peace offer now which it would be difficult to oppose except on the basis of absolute pacifism. To be sure, Poland was from both a military and a moral point of view a poor place to make their final stand against Hitler's growing power, but what would have happened if they had refused to make any final stand? Some compromise might have been arranged if Hitler's word had not been proved to be unreliable, but it seemed that every concession would have been used by Hitler to force further concessions under military threats.

In this context the guilt for this war falls upon Hitler without any doubt. Perhaps the most damning episode was the German radio presentation of the sixteen points for an agreement with Poland as a basis for negotiations after the nazi government had refused to allow further negotiations. As these sixteen points were themselves reasonable this trick must have made Hitler's demands seem reasonable to the German people and in their eyes put the burden of war guilt upon Poland and England.

In the language of the sidewalk, it was an exceedingly dirty trick.

But as soon as we go back of this first context and realize that Hitlerism is but a symptom of a national neurosis that has definite causes for which the Allies themselves are largely responsible, the problem of this war becomes entirely different. To stress this background of Hitlerism does not show us how Hitlerism itself, which has a momentum of its own, is to be dealt with but it does shift the ultimate responsibility for this war and it does warn us against every tendency to turn this war into another crusade.

The Background of Hitlerism

Today there is a danger that we may forget this background of Hitlerism in our hatred of the symptom itself. Already we see many people rewriting history in order to whitewash the Allies and in order to make Hitlerism stand out with unrelieved blackness. Consider for example these words: "The peace terms of Versailles contained several injustices—and many more unnecessary and irritating petty pin-pricks—but they were very far removed from anything which would justify the critic in speaking of a peace of predatory and oppressive imperialism." Those words were not written by Poincaré but by the Austrian liberal, Kolnai, in the *Nation*. Dorothy Thompson said over the radio that the Polish Corridor was not so serious a matter because did we not have all of Canada between us and Alaska? That is what hysteria can do to a good mind. A prominent German refugee said to me personally that the reparations were not such a serious matter because they were paid by American bankers! As if one could pass over so easily the effect of years of the cloud of the unlimited reparations bill that made Germans feel, whatever may have been the fact, that they were working as slaves for the collecting nations.

One of the favorite devices for whitewashing the Allies is to compare the treaty of Versailles with the treaty of Brest-Litovsk and to say, "Look at the kind of peace the Germans make when they have a chance." I notice that the English Bishop of Birmingham in his fine suggestions for sermons during the war—suggestions that, since they come from an official source, could hardly be improved upon—warns against the kind of hatred which leads to such treaties as the treaty of Brest-Litovsk and the treaty of Versailles. I am not surprised that the bishop puts the two treaties in that order but that he should do so shows how influential this tendency has been to play down Versailles by means of this comparison. But what is never said is that while the treaty of Brest-Litovsk was imposed by the German imperial government upon Russia, the treaty of Versailles was imposed upon the German people after they had overthrown the government that was responsible for Brest-Litovsk and after years of pious talk about the difference between the German government and the German people.

Reverting to War Mentality

There is still another way in which history is being rewritten to whitewash the Allies. It is now being suggested that this is the second war started by Germany within a generation. We are reverting to the ideas about the war guilt in relation to the last war that we held in 1914-1918. That is a way of building up the idea of the Teutonic menace once more. It seems to justify the treatment of Germany after the war. Edwin L. James, for example, writes in his column in the *New York Times:* "Twenty-five years ago Germany invaded Belgium and started the World War," and the following week he dismissed contemptuously the objections which were made to that statement on historical grounds.

The Christian Century was one of the pioneers in giving to the American public a more accurate view of the origins of the last war. It must be said again, as it has been said so often in calmer times, that while Germany stupidly gave Austria too much initiative in handling the Serbian question, both the Kaiser and his chancellor strove to prevent war, that there was no Potsdam council which plotted the war, that the guilt for the war in terms of immediate causes was shared not only by Austria and Germany but also by Russia and France and even Serbia. Professor Fey, in his *The Origins of the World War,* says that general mobilization of the continental nations took place in the following order: Serbia, Russia, Austria, France, Germany. (Vol. II, p. 554.) If Germany started the war in the one-sided way in which it is now suggested, her military chiefs were remiss in being the last to mobilize at a time when mobilization meant war. It is a symptom of the hysteria that exists that it is necessary to say these things again.

What Will the Consequences Be?

I need not go further in describing this second context in which this war must be placed. The record of the mistakes in dealing with post-war Germany from the blockade to the rise of Hitler is familiar to all of us but let it not be forgotten; and also let it not be forgotten that it was not until Hitler began his policy of threat that Germany was able to win a position of real equality among the powers. However much we may hate Hitler's methods we lose all perspective on this war when that last fact is forgotten.

The most important context in which this war must be considered is that of the consequences that are to be expected from it. The declared aim of the Allies is to rid the world of the threat of Hitlerism. If this could have been done by helping Poland to resist the invader, much could have been said for it. But it appears that it can be done only by an invasion of Germany in the west in combination with another blockade against the German people. This war in the west will not seem to the Germans to be a continuation of the Polish war. It will seem to them to be a new and aggressive war waged against them. Those of us who sympathize in part with the dilemma of the British will say that this is no aggressive war against Germany, for Germany first invaded Poland, but we must try to think how the war appears not to us but to the Germans.

We may admit that the invasion of Germany is a wrong but we say that it is an answer to a previous wrong, the invasion of Poland. But the Germans sincerely believe that, whether or not Hitler should have risked world war by invading Poland, the invasion of Poland was an answer to a previous wrong, the carving of part of Poland out of Germany. So we have three wrongs: wrong num-

ber 1, the Polish Corridor and Danzig; wrong number 2, the invasion of Poland; wrong number 3, the invasion of Germany. To every German two of these wrongs are wrongs against Germany. They may be less sure about the second wrong, the one against Poland, but even that will have some justification in the minds of most of them.

If this is a correct picture of the situation as it must appear to the Germans, is it not evident that this war will *strengthen* the tendencies which have given Hitler power? The Germans now must choose between Hitler and dictation by France and England. They already know from experience what the latter may mean. Statements by the French and the English that they are fighting against Hitlerism and not against the German people will have a familiar ring to the Germans, for the same things were said contrasting the Kaiser and the German people.

The tragedy is that while there is an honest desire to avoid another Versailles in many British and French circles, it is impossible to expect the Germans to trust any such intentions and it is more than doubtful if the intentions themselves can be effective after a long war. Unless there is some quite unexpected break in the situation it is hard to avoid the conclusion that this war is an almost meaningless tragedy which will waste British and French and German and Polish blood for no good end and bring Europe near to chaos with its morale so broken that the democratic institutions suspended by the war cannot be revived.

America Must Be Neutral!

In spite of the real dilemma which faces the British and the French and which is clear in the first context, in spite of Hitler's guilt, again in that context, in spite of the obvious evil that would come from a German victory, consideration of the second and third contexts of this war forces me to the conclusion that America must remain neutral. I can summarize the reasons for this conclusion under three heads.

1. This war cannot be expected to accomplish the war aims of the Allies. The only hope that the result may not be a complete disaster lies in the chance that there may be an early negotiated peace.

2. It is a good to keep this hemisphere out of the area of war. If by participating in the war we might in a solid way help Europe find its way to peace and order, that fact would have to be balanced against the intrinsic value of keeping this hemisphere out of war. Though to do this is a good, I confess that it is not a great good. So long as half the world is in hell, it may be a good to keep the other half out of hell, but in that situation there can be no great good.

3. There is the familiar argument that only by keeping sane ourselves, only by preserving democracy ourselves, can we help to shorten the war or help to bring the world back to sanity and democracy. I give that argument with diffidence because it puts a responsibility upon us for the fulfillment of which we may not be morally equal. But it still remains true that it would be very difficult to keep alive any sanity in this world if both hemispheres were blanketed with censorship, if there were no large area where men can think aloud with freedom and where their thoughts can gather enough momentum to become effective in relation to events. Moreover, the nations at war seldom are in a good mood to discover whether or not the necessary conditions for a negotiated peace exist. Since it is all-important that this war should not continue to the bitter end, we may be able to do more to save not only British and French blood but also German blood—and, it may be, Swiss and Belgian and Russian and Italian blood—by remaining neutral.

God save us from self-righteousness or callousness in our neutrality. I find myself echoing some recent words of Gandhi who, in speaking of India's deliverance, said: "It will come. But what will it be worth if England and France fall, or if they are victorious over a Germany ruined and humbled?" At least Mr. Gandhi cannot take comfort in the idea that "the little peninsula" of Europe has "now lost its importance for our planetary life." Moreover it is well to remember that that little peninsula is thickly inhabited by persons.

VERSE

The Exiles

ONLY the sea is left to us, only the sea—
The moving desert, the bare green hills of brine,
Yielding no food or drink but a choking wine—
Only the sea is left to us, only the sea.

Only the sea has a heart for us, only the sea.
From shore to shore our wandering ships have trailed.
The land rejects us, the love of men has failed—
Only the sea has a heart for us, only the sea.

Only the sea holds a grave for us, only the sea—
A nameless home, a haven that understands,
A turbulent shout of welcome and outstretched hands—
Only the sea holds a grave for us, only the sea.

EDITH LOVEJOY PIERCE.

'On the Other Side'

TODAY I had a manicure,
The cost was not so high.
For lack of that same sum, I hear,
A Chinese child may die!

Today I ate some apples
Rare-ripened in the sun.
There are some little Spanish lads
Who never have seen one!

A strange world this! Three-fourths in hell
Or what I'd think that might be,
And we jog on a-smiling
(Minority!) so lightly.
Quite unashamed, unthinking—
Determined to be gay.
What *was* that story once I read
Of a priest who looked away?

A DWELLER IN JAPAN.

How Their Minds Have Changed

An Analysis and Summary of the Series of Articles in The Christian Century on "How My Mind Has Changed in the Past Decade"—Fourth Article, Continued

By the Editor

Group IV—Radical Change

WILLARD L. SPERRY
Dean of the Divinity School of Harvard University, Cambridge, Massachusetts. (January 18)

EDGAR SHEFFIELD BRIGHTMAN
Professor of Philosophy, Boston University, Boston, Massachusetts. (March 1)

E. G. HOMRIGHAUSEN
Professor of Religious Education, Princeton Theological Seminary, Princeton, New Jersey. (April 12)

REINHOLD NIEBUHR
Professor of Applied Christianity, Union Theological Seminary, New York, New York. (April 26)

WALTER MARSHALL HORTON
Professor of Theology, Graduate School of Theology of Oberlin College, Oberlin, Ohio. (May 17)

A. J. MUSTE
Director, Labor Temple (Presbyterian), New York, New York. (May 24)

EDWIN LEWIS
Professor of Theology, Drew Theological Seminary, Madison, New Jersey. (June 14)

JOHN ALEXANDER MACKAY
President, Princeton Theological Seminary, Princeton, New Jersey. (July 12)

JOHN C. SCHROEDER
Professor of Homiletics and Pastoral Theology, Yale Divinity School, New Haven, Connecticut. (July 26)

MORRIS S. LAZARON
Rabbi, Baltimore Hebrew Congregation, Baltimore, Maryland. (August 30)

JAMES LUTHER ADAMS
Professor of the Psychology and Philosophy of Religion, Meadville Theological School, Chicago, Illinois. (September 6)

[The dates in each case indicate the issue of The Christian Century in which the writer's article appeared.]

(Concluded from last week)

WE were compelled to break off in the middle of this article in last week's issue. We had finished the summary of Dr. Horton's testimony. We now follow in the order indicated above.

MUSTE

Interestingly enough, without any editorial design, the very next testimony following that of Dr. Horton provides a concrete illustration of Dr. Horton's thesis concerning the model of thought in the new era as not scientific but political. Twenty years ago Dr. Muste resigned a Christian pulpit to devote himself to the labor movement. In 1929, he was in his eighth year as president of Brookfield Labor College. Though the college was not "in any sense a communist institution," its president was "moving rapidly toward the Marxist-Leninist position," and a few years later became a leader in the Trotskyist movement. The party—the socialist party—had so completely displaced the church in his allegiance that he no longer considered himself a member of the church. The sense of belonging "to a comradeship that had burned away self-centeredness in devotion to the task of building 'the workers' world,'" filled him with "joy and strength."

In 1936, he underwent a profound "reconversion" which took the form of a rediscovery of the church as the true comradeship to which he really "belonged." It was "as if the hand of God had catapulted me back into the church." He describes his reflections thus: "You see how it is. What you have all along been seeking is what the Marxist calls 'The Party' and what the religious man calls the 'True Church,' and that is indeed the crucial question of our day: what is the instrument by which the revolution is to be achieved, the Kingdom of God established? The great deliverance must come. But how? Where is The Party? Where is the True Church?"

Dr. Muste then draws a parallel between the church, on the one hand, and "The Party" as conceived by Lenin and Stalin and Hitler and Mussolini. I can hardly resist reproducing it, but must. It is exceedingly illuminating and should be carefully studied by every reader of this series. The many points of similarity, especially in the quality of self-sacrificing allegiance which both party and church require, are set out. The similarities are at the surface, but at the root there is absolute antithesis. The antithesis concerns (1) the character of the God of the church and the God of the party, and (2) the method by which the revolution which, in ideal, both party and church desire, may be attained. Dr. Muste gave himself with utter devotion to the impersonal but sovereign God of the party, and to the use of the weapons of "dictatorship and hate and repression and violence" as the only method by which "true democracy and brotherhood and peace" could be established.

His disillusionment was complete. He now sees that the true God is not "the God of impersonal historical or economic forces which, automatically, apart from human agents and regardless of the quality of the human agents, redeem society," but "the God who is revealed in Jesus Christ." The true church, which alone can orient man's supreme devotion to God, is the *ecclesia* of those redeemed by infinite love. The church of Christ is "the True Scarlet Internationale of those who have washed their robes and made them white in the blood of the Lamb."

In addition to illustrating Dr. Horton's dictum, Dr. Muste's testimony is a luminous commentary on the statement by Dr. John Bennett which I quoted under Group III: "The quest for religious truth should be regarded

as the quest for the true church." Dr. Muste's quest for the true church is, I believe, the normative experience by which the church of Christ lives. I would put Dr. Muste's thesis in my own words, thus: Truth without the church is impotent; the church ("The Party") without the truth is demonic; the church with the truth is the revelation of God for us men and our salvation.

Lewis

The story of Dr. Lewis' radical change of mind is graphically told by tracing in his own books the progressive but finally complete displacement of speculative philosophy by divine revelation. His books bear dates as follows: 1924, 1927, 1929, 1931, 1934. In 1924, he wrote a book which became at once a storm center in Methodism, almost costing him his chair at Drew, because it was hailed by liberals "as a sign that Methodism was being liberated," and by conservatives "that Methodism was by so much losing its ancient power." His 1927 book showed him still attempting in the spirit of liberalism to ground Christianity in a rational system of philosophy. His "complacency in this view" began to be disturbed by the rapid spread of "naturalistic thinking" which issued at its best in Shailer Mathews' conception of God as "a term standing for 'the personality producing activities of the universe.'" It gradually became clear to Dr. Lewis that Christianity "could not be 'adjusted' to any kind of philosophy because it contains its own philosophy," and the Christian philosophy could neither be discovered by speculative philosophy nor accepted by it.

What brought him to this conviction was his rediscovery of the Bible. This rediscovery came about by his assiduous application to a task which he had assumed, namely, the writing of a one-volume commentary on the Bible (1929). Dr. Lewis describes the scholarly devotion to the infinite details involved in this work, requiring him to go through the Bible times without number and critically to reread his manuscript for the fifth time before releasing it for publication. Parallel with this work he was writing a weekly commentary on the international Sunday school lessons. As a result of all this intensive study of the Scriptures he came out with the conviction that no speculative philosophy whatever could account for the essential claim which Christianity made to be the revelation of God. If Christianity is true it can be true only as something revealed, not as something discovered.

The first definite expression of this view appeared in his 1931 book. He had reached the conclusion that "a speculative theism which is completely congruous with Christianity is not a speculative theism at all, but is a speculative defense for the Christian God in whom the thinker has already come to believe for other than speculative reasons." The view was matured in his 1934 book which bore the challenging title, *A Christian Manifesto*. This book was prompted in large part by Dr. Lewis' negative reaction to the five introductory chapters by Professor Hocking in *Re-Thinking Missions*. "The threads that were binding me to my former compromises were broken, and I went a way I could no longer evade." The difference between this book and the one published in 1924 is this: the earlier book "was an attempt to graft the gospel on a philosophy," while the latest book "was an attempt to take the gospel 'as is' . . . the gospel being primarily a *faith* to be accepted or rejected, but a faith which proves itself by its works."

Acknowledging his great debt to Karl Barth for his tremendous insistence on revelation, he finds himself much nearer to Brunner than to Barth. But the mind with which he is most akin is that of Thomas Aquinas. He regards neo-Thomism as "the most promising and significant development in modern theology."

Mackay

Jesus Christ as the center of Dr. Mackay's life and faith has not changed since first he set foot on the South American continent as an emissary of the gospel, but his outlook upon the world as seen from this unchanging center has undergone a profound reordering. A varied career has been his. From Scotland to Peru, to Uruguay, to Mexico, to the United States—these are the geographical milestones of his pilgrimage. From educational missionary, to continental evangelist, to secretary of the Presbyterian mission board in the United States, to president of Princeton Theological Seminary—these are the vocational milestones of this same pilgrimage.

It was in 1925 that Dr. Mackay began to pass from under the influence of the romantic optimism which characterized the general thought of the West and was particularly prevalent in South American lands where he worked. He became conscious that a "rift" or great "chasm" was appearing in the onward march of mankind. At that time Spengler and Berdyaev were being read in Spanish translations with the result that "the dream of South America as a haven of peace and democratic idealism . . . had been shattered forever." The grim fact of discontinuity in human affairs, as opposed to the steady "onward and upward forever" climb of humanity, broke in upon Dr. Mackay's mind as it did upon the intellectuals who were his colleagues in South American centers of culture. "From a pinnacle of unchristian hope, hosts of people were plunged into the abyss of unchristian despair."

It was his discovery of Kierkegaard, Dostoevsky and Barth that led Dr. Mackay to a Christian outlook upon a universe and a history whose events could no longer be held together by naive faith "in a continuous progressive development in all spheres of life." He became convinced that God's truth is personal, that it is something different from the kind of truth held by a spectator who looks as from a detached Spanish balcony upon the highway below. The supreme need is for people to descend from the balcony to the road where they will be forced to make decisions, to live "existentially," which is the antithesis of living theoretically. When men live existentially they cannot escape a serious reckoning with Jesus Christ. Men must be "converted into sinners, if you hope to convert them into saints."

"Playing with ideas" is the self-delusion of both conservatism and liberalism in Christianity. Many on the "right" make creed an end in itself; many on the "left" become sentimental and romantic about their liberal ideas "without ever committing themselves to the realities

that lie behind them." Existential thinking, Dr. Mackay found, was the only cure for this detachment. This has led him to change not only his world outlook and his theological emphasis, but has wrought a profound change in his conception of missionary policy, has created doubt as to the worth of so many conferences, and has deepened his conviction of the importance of the church. The church is "the ultimate in the spiritual world." The "new secular churches" which are appearing can be met only by the church, not by a heterogeneous group of well disposed people who are idealistically inclined.

Schroeder

From moralism to religion, is the way Dr. Schroeder describes the change that he has experienced in the past decade. I hold that this is a radical change, and that when a man is sufficiently aware of it to seize upon it as the explanatory principle of all the other changes in his religious outlook he has undergone a theological revolution. "A decade ago," Dr. Schroeder says, "I was an enthusiastic 'social gospeler.'" He saw that religion to be real "must issue in social action." Though he now adheres more devotedly than ever to the social gospel, he sees that his earlier enthusiasm was based upon a superficial moralism, that it was conceived in purely reformist terms of direct action against specific evils.

"I thought much more about sins than I did about sin," he says. The essential thing was to get people "to see how many sins they were constantly committing of which they were completely unaware." As a "social gospeler," it was his task to awaken imagination so that even in the simple transaction of buying a shirt "they would see themselves involved in the lives of other people in stores, in textile mills or on the sharecroppers' land." The church was the institution whose concern it was to make men see that the sins they committed "two by two" were more far-reaching in their effects and more destructive of personal character than those that were done "one by one."

His confidence in the adequacy of this moralism has now been "deflated." The results of political reformist and pacifist efforts and of the many ameliorative schemes in business and industry are anything but reassuring. "All the good human efforts to make life more Christian or at least more decent seem like candles in a hurricane." We had been proceeding, he says, upon the formula, "Moral man and immoral society." This was fallacious and unrealistic, because man is not moral in the sense of being inherently good; and no change in his social order can make him good. The gospel of Jesus begins not with the attribution of goodness to man, but with "an unqualified demand to repent." "Christianity has never made its appeal to original goodness, but to original sin."

"What impresses me now is that what man does depends upon what he is." The gospel is God's offer through Christ of a salvation that has to do with man's *being* as well as his *doing*. "The redemption with which it is concerned is not so much the deliverance of the individual sinner from particular moral dilemmas as the deliverance of his complete human status," by which Dr. Schroeder means what Augustine meant when he said, "Love God and do what you like."

The fault with the moralistic conception of the social gospel was that it took for community what is not real community, or at best only superficial community—symbolized by the community chest, a community club or even a community church. The community of salvation lies far deeper, Dr. Schroeder insists. He finds it in the Christian church, with its penitence, its thanksgiving, its intercession in corporate worship. His conclusion does not weaken the social gospel but "thrusts it into the very heart of the religious experience."

Lazaron

The testimony of a distinguished Jewish rabbi takes us out of the main stream of Christian thought and confronts us with the particular problem of the Jewish people. The paramount issue in Jewry is that of Zionism. Dr. Lazaron has changed his mind on this issue in the past decade, from that of active support of the establishing of a Jewish national state in Palestine to an acceptance of the situation as it is and contentment with a "cultural-religious homeland" accompanied by the renunciation of political aspirations. He recognizes the "futility" and "stupidity" of pressing the nationalist cause, and counsels cooperation with the Arabs whose numbers guarantee their control of Palestinian politics, and also cooperation with England who is "fundamentally our friend." This is England's hour of need, and "Jews should be the last to make her way more difficult."

To hope for any realization of a nationalist state in Palestine is fatuous, because the needs of the British empire prevent it. "Any Jewish polity in Palestine, whenever created, will always be at the mercy of contending international forces. A cultural-religious homeland will not be thus constantly in danger." Moreover, a cultural homeland has already been created. "No empire can destroy it. It exists in a settlement half a million strong. It exists in the hearts of Jews all over the world." A policy of non-cooperation or of resistance will only play into the hands of the enemies of the Jew. Therefore: "Accept the situation as it is; build economically; build friendship with the Arabs and the British for a long-term development of the land."

Dr. Lazaron rejects not only Zionism but the doctrine that Judaism is a civilization. Instead, he insists that Judaism is a religion, that it is a universal religion, indeed, that it is "essentially Christian," just as Christianity is "essentially Jewish." He strikes a fine note for a rapprochement with Christianity, not merely in terms of mutual tolerance, but of appreciation, on his side, of the personality of Jesus, "the God-man or the Jew who revealed God." Judaism, he claims, is not "a blood cult; it is a universal religion which knows no land or people or race; it is as wide as the reaches of the human heart and spirit."

There is hope when Jewish leaders talk in this way. It it my belief that the "Jewish problem" in lands like our own where cultural tolerance still exists, is to be solved by Jewish *action* upon the thesis that Judaism is a universal religion. But I do not think the remedy lies in insisting that Christians renounce something which Dr. Lazaron calls "Christian imperialism" in the interest of cultural

and social peace. Instead, I would like to see Judaism adopt the very attitude which Christianity expresses. I can conceive nothing higher for Jewry than that it should affirm its universalism as Christians do theirs, not in words only but in all those urgent but tolerant means of evangelism which a religious community conscious of possessing such a treasure must be prompted to employ.

Adams

I am bound to say, at the risk of losing my position as impartial umpire, that few if any testimonies in this series have so fascinated me as has the testimony of Dr. Adams. Only 37 years of age, he has passed through all the stages of religious thought and experience, from his upbringing in an extreme fundamentalist-millenarian home to a professorship in a Unitarian theological seminary where he now expounds his own version of the philosophy of Paul Tillich. In college he experienced complete disillusionment with respect to the kind of religion in which he had been brought up. He became a "campus radical" in revolt against Christianity. Nevertheless a kind of fate drew him into Harvard Divinity School where he became a liberal of the school of scientific humanism, then a humanist of the Irving Babbitt school, and finally through the influence of the New Testament and Rudolf Otto and H. N. Wieman he was launched upon the quest of a metaphysic or theology which had been denied him in the various liberal and moralistic schools of thought with which he had been identified.

Dr. Adams came to believe that "religion requires the declarative as well as the imperative mood. It has to do with facts as well as with hopes and demands, facts about man and especially about the resources upon which he is dependent for growth and re-creation." He began to appreciate certain aspects of the Christian doctrines of creation and redemption. "Humanism, in eschewing metaphysics, presupposed an unexamined metaphysics, and I decided that an unexamined metaphysics was not worth having." A member of the Harvard glee club, it came to him one night after singing Bach's St. Matthew's Passion music, that "here in the Mass, beginning with the *Kyrie* and proceeding through the *Crucifixus* to the *Agnus Dei* and *Dona nobis pacem,* all that was essential in the human and the divine was expressed." He quotes Nietzsche on the Passion music: "Whoever has wholly forgotten Christianity will hear it there again."

As an active minister he began to feel an "increasing uneasiness" about religious liberalism. It appeared to him to represent "a cultural lag, the tail end of the laissez faire philosophy of the nineteenth century." Reinhold Niebuhr, W. M. Horton and John Bennett shared in "pointing up" new questions for him. Through T. S. Eliot's criticism of Babbitt's cosmopolitanism and other influences he came to see "that religion lives not only by means of universally valid *ideas,*" but also as a community with its own "prophets, its *acts* of the apostles, its liturgy and literature, its peculiar language and discipline."

Studying abroad, especially in Germany and Paris, he came "head on into contact with the totalitarian movement and the various reactions of the churches to it." Two hours a week for three months in conversation with a "spiritual director" at the seminary of Saint Sulpice in Paris, gave him what he "should have expected from a Protestant": an acquaintance with a living Christ! Talking with Niemöller and also with his enemies and with leaders in both the German Christian and the pagan movements, "I learned what the 'existential' attitude is in a situation where the options are living options." By hearing the Bible read in the homes of the persecuted, "I learned again how the Bible may be more than something to be read as great literature—I learned the meaning of decision and commitment."

All the while he was in search of a metaphysic which would take *time* seriously. He found intellectual satisfaction in the writings of Paul Tillich. In Tillich's view of the dialectical nature of reality, of revelation, of God, of the Kingdom, of man and of history, "I find an interpretation and an application of Christian doctrine which are far more relevant to the social and divine forces which determine the destiny of man than in any other theologian I happen to know. Here, if ever, is a theologian who takes time seriously."

What Dr. Adams means by this is, I think, clearly stated in his article: "Whereas in my youth I felt myself to be a stranger in time, a pilgrim on a foreign strand, now (largely under the influence of Dewey, Whitehead, Tillich and the Bible) I believe time itself to be of the essence of both God and man. Whereas formerly I thought of salvation as an escape of the elect from time, I now envisage it as taking place in community and in time, whether here or hereafter."

I fear I have only spoiled a surpassingly interesting autobiography of a vigorous and vital mind by attempting to sketch it in this brief space. I must say, however, that if Dr. Adams' theology is good Unitarianism, then we are all mixed up and our denominational labels, as I have long suspected, do not mean anything any more! As a matter of fact, they do not! This entire series has been a revelation of the freedom and catholicity of thought which characterize the leadership of all our denominations. I wonder if the end of another decade may not find us both thinking together and fellowshiping one another in a closer bond of ecclesiastical unity than we now enjoy.

Exile

THIS dewy morn
Among the greening corn
I, too, am alien, for I have lost
The sense of oneness with all nature
And with Thee.
Yet strangely it may be
That Thou hast led me, errant, far away
From oneness with mere clay
Or corn or fields of birds at play.
Perchance Thy Spirit calls the mind
To citadels it cannot find,
And thus the alien in despair
Peculiarly is in Thy care.

John Beauchamp Thompson.

Inasmuch As We Did It Not

By Wilma Ludlow

RECENTLY my husband and I had occasion to participate in a street meeting in New York conducted by what is to our minds a vital, Christian pacifist organization. My husband was standing near the outskirts of the crowd. A poorly dressed passer-by stopped to question him as to the nature of the meeting. My husband explained that it was a group of Christian pacifists. Hardly had he uttered the word "Christian" than his poorly dressed questioner replied: "Oh, the church!" in a voice fraught with a mixture of amusement and disgust, and walked off.

A few nights ago a group of religiously minded people, who generally meet in our home on Tuesday evenings, were fortunate enough to secure as speaker for the evening a union organizer. His life has been a series of bitter experiences with unscrupulous employers, with hired strikebreakers, with bought law courts, with unjust evictions, with actual threat of starvation to himself and his family . . . in short, with all the most vicious expressions of our present economic system. He said, in introduction to his speech, that when he was asked to come his first reaction had been to refuse because it had been his experience that intellectual groups of this nature were of all groups most futile. We tried to explain that we did not consider ourselves an "intellectual" group but rather a group of people sincerely trying to discover what "being a Christian" might mean. He looked at us incredulously for a moment and then began to tell us what "being a Christian" meant to him.

A Labor Leader Looks at the Church

Aside from his early days in understaffed, illiterate Sunday school classes, his experience of Christianity has been a steady fight with the efforts of local ministers, well paid by interested employers, to break strikes by preaching the disapproval of God for unions and union members, the dangers of damnation which await the unrepentant union members, the virtues of being content with one's lot in life and the pious hope of "pie in the sky when you die." Now this union organizer was no communist. In fact, one of his deepest concerns was the disorganizing influence of communists in many unions. But to say that religion was to him an "opiate of the people" would be putting it mildly.

Yesterday my maid arrived in a much overwrought frame of mind. She is an intelligent white woman with a deeply religious nature. She has recently moved into town with her husband and five children. They live in a two-room shack down near First Creek. First Creek, incidentally, is practically an open sewer. They moved into town because, for some reason he doesn't understand very well, her husband has been laid off the WPA . . . something to do with a new relief bill, he heard. They hope that, living in town, she may be able to make a little money by the day doing other women's housework and minding other women's children while her own two-room shack and five small children must wait untended. Incidentally, a dollar is average pay for a day's housework here; often it is less. Her husband hopes he'll be able to find work soon. So do several thousand other men in our county who were laid off WPA recently.

Through the Eyes of the Poor

As I said, she arrived much agitated. She and her husband had been hunting for a church to attend. Of course they haven't tried the big downtown churches. ("Them folks dress so fine, Mrs. Ludlow, I'd be ashamed to be seen!") They have made the rounds of the small, poor-neighborhood churches, holiness sects, and revivals. "Mrs. Ludlow," she said to me, "them preachers what talk so fine about 'the Lord's work' are taking nickels and dimes and pennies away from starving people! They tell them poor folks: 'When the Lord died for you how can you say you can't give us no money for the Lord's work?' I can't bear to see it no more! They won't get me in no more churches till they take me in to bury me. I can't bear it no more!"

Desperately I spoke to her of all the churches and ministers I knew that were doing courageous work among the economically and spiritually disinherited. Since we live in the south I dwelt on the work of Howard Kester of the Southern Tenant Farmers Union, of Edwin E. White of the Community Church in Pleasant Hill, Tennessee, of the Friends Service work camps, and of others doing similar pieces of work in a quiet, thorough way. She was much interested, even a little excited about it. But finally her eyes darkened: "Don't many of *us* [class consciousness has been forced upon her] see them sort of preachers."

That last sentence struck me and has stayed with me. That last sentence is really the reason for this article. "Don't many of us see them sort of preachers"—nor "them sort" of Christians! The other incidents I have chosen to relate only reinforce in my mind the picture of what is happening about us.

Why the Ecstatic Sects?

The Christian Century has recently been carrying articles on the growth of the churches of the Holy Roller or Pentecostal type. Certainly they have been flourishing here in the south! However, I would again like to quote my maid on that subject: "It's a lot more honest to get drunk on whisky than thata way!" If I see the situation at all clearly I would say that their popularity among the lower income groups corresponds in kind with the growth of interest in the "occult," in spiritualism, and in pseudo-orientalism among members of the upper income groups who have become weary and dissatisfied with the sterility of the average respectable, conservative church but who have not yet given up hope that there is "something" in religion. Both are escapes from a meaningless life and are, if I understand them, manifestations of

defeatism and the failure of liberal Christianity to produce a faith and a program adequate to meet the needs of our age.

Those of us in the so-called middle class have been blessed with opportunities to attend liberal churches with social points of view. We have had opportunities to hear about the courageous pioneer work being done by the few in the vanguard of Christianity. We can look upon the unchristian backwardness of much of the church and tell ourselves that that is not the whole picture, happily forgetting that, while it may not be the whole picture, it does take up most of the canvas.

I have been much interested in the recent articles in The Christian Century on college students and their interest or lack of interest in religion. Being only recently out of college myself I would say that the students I knew were very much interested in religion but not especially interested in the church. I am anxious to know what the answer of the church to this will be. I am more interested in discovering the attitude and plans of the church with reference to the unemployed, the union organizer, and the economically and spiritually disinherited. If the poorly dressed passer-by on the New York streets, if the union organizer of whom I spoke, if my maid are at all typical, the liberal church is fast losing, or has already lost, the respect and trust of the lower income groups in our country.

Challenge of the Unemployed

With eleven million unemployed today, with drastic cuts already taking place in our relief and WPA rolls, the hour may indeed be "later than we think." We can be fairly certain that our country is not going on in this condition for many more years. An unhealthy and unsound war-boom may solve the unemployment problem for the time being and at the expense of involving us in the European war, but such a "solution" only delays the day of reckoning—perhaps makes that day of reckoning more drastic. Human nature is much the same everywhere and revolutions of the right or left are as possible here as they are in the land of Martin Luther or of Leo Tolstoi. Personally I am convinced that what happens in America depends largely on what the liberal church, and the middle class which it largely represents, do in the next few months, the next few years.

I am writing this article in the hope that it may bring forth specific plans of action on the part of some of our liberal religious leaders. I believe there is a group of people, especially young people, ready and willing to cooperate with any such plans. I think I am fairly typical of this group. At least I know quite a number who are, as it were, in the same boat. Young people who are genuinely "sold" on Christianity but baffled as to its application. We have been intellectually satisfied, stimulated and inspired by the theology and social philosophy of the notable religious thinkers of our age, but we are frankly baffled as to a concerted plan of action. We have worked with cooperatives, peace groups, social service groups.

Many of us have been deeply drawn to the Quakers, chiefly because of their uncompromisingly Christian stand in regard to war and violence, the realistic good will of the American Friends Service Committee, and the vitalizing experience many of us have had in the summer Friends work camps. A number of us have been deeply moved by the Quaker meeting for worship and have begun to discover the power and meaning of meditation, something we had no opportunity to learn in the talk- and music-filled service of the average church. Others of the young people of whom I am speaking have been drawn toward Catholicism for much the same reason that we have been drawn toward the Friends. The program and point of view of the *Catholic Worker* have had a profound influence on many of us.

Young People Without Leaders

These young people of whom I speak are not of the essentially emotional bent which has thrown so many into the Oxford Groups movement. In fact I would say we have been moving away from any such expression of religion to more dignified and more quietistic forms. Our problem is not one of our belief, our theology, but rather our problem has grown out of the inner compulsion of our belief, driving us to seek a way, a pattern of living that will more adequately express and illustrate the essential meaning of Christianity. If I rightly understand what has happened to us I would say that we are the result of the wedding of quietism to the social gospel. Many of us have been drawn by the idea of voluntary poverty, that is, some attempt definitely to identify ourselves with the economically and spiritually disinherited but, except for inspiring individual examples such as Albert Schweitzer, Gandhi, Kagawa, Muriel Lester, we see no clear pattern of action for us as social individuals. Most of us are not such spiritual giants, for one thing, and then too, many of us feel that any such effort should be social rather than personal in nature.

As the crisis of our age nears its climax we sincerely desire that we may not be caught, like the baffled religious and non-religious liberals of most periods of severe social change, in a futile backwash of good intentions. Neither do we wish to withdraw from our spiritual mother, the church, and identify ourselves with some purely materialistic revolutionary movement. By and large, we are lay men and lay women, rather ordinary folks, but in deep need of some sort of "Third Order" like the Third Order of St. Francis. We need guidance and leadership. It is for that reason, too, that this article is written.

The Yoke

MYSELF—What a cruel battle this must have been! Roman and Barbarian.

I—Yes, yes. Look at the wrecks and the wounded.

MYSELF—And now the yoke of humiliation.

I—But look! The victor bows to the vanquished.

MYSELF—I see. I wonder what he is saying.

I—The defeated general deprecates. There is a strange light in his eyes.

MYSELF—Now he yields. What strange thing is this? They both pass under the yoke, hand in hand.

ARTHUR B. RHINOW.

NOVEMBER SURVEY OF BOOKS

The Way of the Autocrat

JUGGERNAUT: THE PATH OF DICTATORSHIP. *By Albert Carr. Viking Press, $3.00.*

THE PERPLEXING question of the hour is: "Why do people still bow down to Juggernaut?" There is a subtle, insidious magnetism in Juggernaut which has caused men and women in every age to throw themselves beneath the sixteen wheels or to fall confusedly in its path, and rarely do they realize what ruin is wrought with this illusory redemption.

During these latter years this tragic drama has increasingly troubled Albert Carr. He set out to interpret dictatorships, the major phenomenon of our times. Availing himself of his scientific training, he tried to synthesize the viewpoints of the economist, sociologist, historian and biographer. His purpose is more than achieved.

Earlier despots, men of the caliber of Sulla and Julius Caesar, are mentioned only to introduce the main characters, a score of sheer individualists whom Destiny has placed atop the Juggernaut as it careens down the decades of the past three centuries. Major emphasis is given three types of dictators: the dynasts, the revolutionaries and the crisis-men—appropriate categories for those who have set the pattern for the war-torn world of our time.

The dynasts include Louis XIV, the proudest and most absolute monarch in Europe; Frederick the Great, "Old Fritz," creator of the nation militant; and Bismarck, that curious compound of devout faith in his ends and complete cynicism about his means. Richelieu, Primo de Rivera, Alexander, Metaxas and Carol complete the list of those who wielded dictatorial power as the representatives of inherited authority.

The revolutionaries in turn bring us such figures as Cromwell, mystic, hypochondriac, psychotic, blessed with "a certain gnarled and craggy nobility of spirit, a human sympathy that is rare in dictators"; Robespierre, combination of the uncertain theorist and the romantic idealist torn between terrorism and conscience; Bolivar, liberator turned dictator; Lenin, "the world's first technical expert in revolution"; and Stalin, possessed of "an absolute certainty of purpose and a gusty unfastidiousness about means." These administered dictatorial powers in the interests of discontented elements in the population.

The crisis-men, those who assumed power in a crucial era partly by a hold on popular opinion but mostly by the active aid of a ruling economic class, comprise such lesser figures as Gomez, Ataturk and Salazar; and the more significant personalities of Napoleon, that baffling admixture of revolution and reaction; Napoleon III, distinctive as "the first fascist in history"; Mussolini, perpetually tormented by "the Machiavellian in his heart and the Marxist in his stomach"; and Hitler, "the Machiavelli à l'Allemande." So alike are all these; and yet so strangely unlike.

In the two concluding chapters Carr analyzes, first, the basic trends toward dictatorship as revealed by these historic movements, and then the outlook for America. A cursory survey of these closing pages would give but scant indication of the richness in thought and content. With sober mien Carr warns of the ominous specter of world fascism, of "crisis-dictatorship with its unavoidable corollary of war and desolation." The outlook is grim, but nowhere is realism drowned in pessimism. Carr's attempts to divine the future are about as accurate as anyone can reasonably expect in such a year of flux as the past twelvemonth from Munich to Warsaw and Brest-Litovsk. Man's choice of his future, the use of reason and an indomitable hope of preserving cultural values are still determining factors in a world where such things seem for the nonce to have been negated.

There is nothing slipshod in Carr's work. No bland generalizations, no superficial thinking mar his essays. The volume is painstakingly written, but it is lucid and convincing. The splendid diction, scholarly nature and factual basis all make this an eminently readable book. The importance of these issues to anyone who calls himself a religionist is only too obvious. The book must not be ignored. One can only hope that it will be America's lot to *read* such chapters and not to *live* them.

CARL HERMANN VOSS.

The Many-Sided Penn

WILLIAM PENN AS SOCIAL PHILOSOPHER. *By E. C. O. Beatty. Columbia University Press, $3.50.*

WILLIAM PENN is one of the few early American colonial leaders whose career is of perennial interest, not alone because of his ideals and achievements in the realm of practical statecraft, but also because of the wealth of primary sources available for the study of this many-sided man, and withal because of the difficulty of arriving at any final appraisal of his personality. Extravagantly praised and as roundly scored by biographers, Penn is emerging in our time in something like his true stature. Professor Beatty of the Northern Illinois State Teachers College has made a scholarly and interesting contribution to this end. He proposes only to examine Penn as social philosopher, but he has succeeded admirably in showing us what manner of man Penn really was.

Of course, as Professor Beatty repeatedly points out, Penn was not a social philosopher as such, but "an active, versatile personality, endowed with great energy and force, rather than . . . a purely speculative thinker." Yet both by force of circumstance and by native inclination he expressed himself in words and deeds on almost all the current social issues. The twelve chapters of the book, all adequately documented, deal with: The Background of a Philosophy, Builder of a New Utopia, Founder and Governor, Patriot and Imperialist, Cosmopolitan Pacifist, Crusader for Religious Toleration, Country Gentleman and His Dependents, Defender of Property and Wealth, Mercantilist and Paternalist, Patriarch and Educator, Friend of the Indians, Humanitarian. If some of these chapter headings seem contradictory, the merit of the book lies in Professor Beatty's patient and balanced attempt to work them all into a social philosophy. This reviewer believes that he has succeeded.

As a social philosopher "William Penn was a pragmatist." But this is not to say that he was sheer opportunist. "As life itself not infrequently reveals little plan or pattern, so Penn's ideology often exhibits little internal consistency. Politician and practical statesman no less than preacher, he took the world as he found it, not as he wished it to be. In his career, as in the life of many realists, there was necessarily some opportunism." By social heredity Penn was an aristocrat, an imperialist, an empire builder, a defender of property, as well as an Englishman who cherished justice and the rights of man. This was the native pattern of his social ideas.

Professor Beatty has seen that this inherited pattern was profoundly modified by Penn's genuine religious experience and faith, modified, to be sure, more at some points than at others.

Penn was a pragmatist in social philosophy because he was genuinely religious and saw his goals in terms of his religious faith. This does not mean, of course, that Penn did not act at times from more worldly considerations, but it certainly sets the man in the proper perspective. It is refreshing to read a book in the field of sociology which neither disregards nor sneers at religion, but estimates religion as a positive social factor. In the case of William Penn no other course is legitimate. A study of what the Quakers mean by a "concern" might throw considerable light on the vexing question of Penn's consistency. The genius of Quakerism has not been consistency but the expression of "concerns." The practical necessities of Penn's position light up his inconsistencies but also his "concerns."

It is not possible to deal with the many interesting and significant aspects of Penn's social philosophy which Professor Beatty has developed. If there is little that is brand new about Penn, yet the author has achieved his purpose of collating and interpreting the source material germane to his subject, and he has refrained from generalizations which are not labeled as such. The book is excellently made and printed with a bibliography of the primary and secondary sources which, so far as this reviewer knows, is complete.

ALEXANDER C. PURDY.

Toward an Economic World Order

THE ECONOMIC BASES OF PEACE. *By Ernest Minor Patterson. Whittlesey House, $3.50.*

MUCH has been said recently about world economic adjustments to advance stability and peace. President Albert W. Palmer's proposal in this direction gained wide notice and doubtless was the chief factor in drawing together a group of representative churchmen in Europe last summer to do something about the economic causes of war. Few, however, are aware of the dizzy complexity of a subject in which even the expert economist has difficulty in keeping his balance. Here is an untechnical textbook in this field by the president of the American Academy of Political and Social Science, who is also professor of economics at the University of Pennsylvania and who offers his wide knowledge in this intricate field as a contribution to the cause of a lasting peace. His is the detached point of view of a social scientist who has no special cause to plead and who subjects the many aspects of international questions to a searching analysis.

Fundamental science is on the job, with no flair for publicity and no confidence in panaceas, with admirable restraint from the temptation to appear to speak the final word. According to Professor Patterson there is no "final solution" in human affairs, for no sooner is one condition adjusted than unbalance is shown somewhere else. Our whole international order is characterized by strains which draw us together and which pull us apart, strains which sometimes break the international ties, with war as the result. He points out that the best intentioned programs of men of good will often fail because they have not considered all aspects of the issues at hand. "They have been advocates of peace, of international good will, and of international cooperation, that is, of internationalism. At the same time, they have for the most part favored within each country an extension of social controls which has meant in practice an increase in government functions. . . . This growth in government controls tends to organize each national area as a separate economic unit whose interests are in many particulars not identical with the interests of other national areas that may be similarly organized." Because of this conflict of interests governments often ignore programs of international cooperation.

While the author sees "no millennium in prospect—nothing but one adjustment after another, each bringing new strains, possibly worse than the ones that have been relieved," yet he is hopeful of the emergence of a world economy. A political world order is yet a long distance in the future, but an economic world order is already on its way, the result of our interdependence as nations. In this economic world order governments are playing an ever increasing part. Will the political order follow?

This book will do much toward clarifying the issues, and even the terminology, in the present world crisis.

CHARLES GERLINGER.

Pragmatism and Democracy

OF HUMAN FREEDOM. *By Jacques Barzun. Little, Brown & Company, $2.50.*

BARZUN has written as spirited a depiction of the human meaning of pragmatism as ever came from the pen of William James. It is interesting and provocative from beginning to end. But the reader must never relax his vigilance in admiration for Mr. Barzun's brilliant literary sword play, because this is an instrument in the execution of deadly intentions. He is "out to get" some of the "absolutes" that, in his judgment, are trying to clamp down their rigid molds on the rich variety of living reality.

He begins with democracy which he strives to rescue from various hallowed but rigid notions that threaten its freedom; for instance, equality, etc. Democracy, for the author, is "simply an age-old desire for a free culture." "Democracy is a culture, that is, the deliberate cultivation of an intellectual passion in a people with intellects and feelings." Conscious that these characteristics are not self-evident truths, the author illustrates their importance in interpreting the American doctrine of equality which, basically, "only asserts two things: one, that all men are to be treated alike in a few respects enumerated by law; the other, that the relative worth of any two men in the state being incommensurable, it is simplest and wisest to assume their equality." Democracy's living meaning is to be found in the fact that it "permits everyone to take part in life as a cultural agent and not merely as a pawn." However irritating and tedious its political processes, this is its deepest cultural meaning. In this is found its real opposition to fascism and other forms of social regimentation.

Having saved democracy, Mr. Barzun turns to art, and once more demonstrates the value of his pragmatism. He disowns absolutes of all kinds. Classical art is *not* a norm by which all art can be evaluated; neither is "modern" art to be dismissed as wholly reprobate. The artist is in grave danger in democracies as well as in totalitarian states. In the former he is either infuriated by neglect or coerced by fads, if not the pressure of patrons; in the latter he is the victim of decree. Both are deadly to the irrepressible individuality of creative art. If "all art sets forth a man's view of life," then a man must hold this view not alone in moments of passion but especially in moods of detachment. Both experiences are essential to the perspective of creative art. Mr. Barzun not only believes that the production, ap-

preciation and actual support of art are really the concern of the few, but, what is more, he isn't worried about it. He explodes, by appeal to historical fact, two leftist theories: (1) art is a weapon in class struggle; (2) great art is the product of revolutionary movements in culture. He wants the artist free to feel deeply and express clearly and fearlessly life *as he sees it*. Anarchy, you say. Perhaps (though as a social medium art invariably seeks an audience and of necessity must submit to some form of social discipline), but even that is preferable to uniformity. "Uniformity requires that culture be either pure or purged," and in a democracy we cannot expect the former and will not tolerate the latter.

The author makes equally valuable sorties into the troubled areas of psychoanalysis, nationalism, science and education. In each case, he finds some rigid concepts or conventions claiming the sanctity of absolutes at the root of the unrest. He attacks these with his pragmatic principle and seeks to introduce a living order in the resulting confusion.

The philosophical problem of Mr. Barzun's position is as old as pragmatism. When he writes, "For each one of us reality is what we perceive," he turns a somersault into subjectivism which could be avoided simply by adding the clause, "and what we can infer from what we perceive." This addition would not make him, *ipso facto*, a rationalist; it would rescue him from an indefensible position. Also, when he says, "The utmost sanity or realism consists only in this—judging each case for itself and acting accordingly," he ignores the frame of reference which is essential to all judgment. Judgments, to have any meaning, resolve a choice by relating the alternatives to some standard, i.e., historical trend, personal desire, race or class welfare, or religious creed. Such frames of reference become "absolutes" only when they refuse to admit that their own value is linked up with and measured by the consequences of the actions they induce.

One last word—and about the author's last word, which is a plea for a facing of the fact that we live in "a pluralistic world" in which, instead of sweeping absolutes, we have "only the wretched and wonderfully diversified human race which can live and build and leave cultural traces of its passage in a world which was apparently not fashioned for the purpose." That the universe does not coddle man is obvious, but that the universe is "idealizable," to use John Dewey's term, that action under guidance of ideals is not only possible but may be reasonably successful, is equally obvious. The degree of success is determined not by the intensity of our wish, though this is instrumental in producing both the problem and the desire for a solution, but by the extent to which the clarity of our thought reveals the structure of the universe. For, however much we may kick against the pricks, the universe has the last word.

HAROLD BOSLEY.

For a Christian Democracy

THE PRICE OF LEADERSHIP. *By John Middleton Murry. Harper & Brothers, $2.00.*

AS all his readers know, Mr. Middleton Murry stimulates thought beyond almost any other living English writer. Yet it seems to me that his latest book to be printed in America, *The Price of Leadership*, must be placed among his less inspired works. Perhaps this opinion is partly due to the fact that his discussion is so closely based upon the peculiar social, political and educational conditions of England that it is often elusive to the ordinary American mind.

The book springs from Mr. Murry's passionate conviction that democracy and Christianity are essentially identical and necessary for any good society. Even the modern so-called democracies have divorced them and have been negligent in preparing the rising generations to enter upon citizenship with the full discipline which democracy and Christianity demand. English "public" schools—like Eton and Harrow—supplemented by Oxford and Cambridge have long trained men efficiently for leadership in the outworn aristocratic traditions. But the popular educational systems have done little to prepare the youth of the middle and lower classes for leadership in the democratic society which we hope for, equipped with a full sense of Christian responsibility which respects the freedom and personality of all men.

Mr. Murry discusses at length and with much sympathy the ideas of Christian citizenship advanced by Coleridge and developed by Dr. Thomas Arnold and his greater son, Matthew. But he finds little eagerness to carry out their ideas now when more than ever before the need is for religion in action if the world is to be cured of its social sickness. We must have democratic political leaders who are at the same time Christian. Our political and social order must be permeated by the Christian idea. The state must be made to express the better self of society—the humane, the religious self. Only through deliberate Christian education of the people and leaders can this be attained.

HORACE A. EATON.

Creative Teaching

THE MINISTER OF EDUCATION. *By W. A. Harper. University Post Publishing Co., Ashland, Ohio, $2.00.*

THIS BOOK is a supplementary selection of the Religious Book Club. It is presented in the form of narrative about the First Church of Bakersville, whose Sunday school had declined, bringing corresponding loss in the church proper, but was revived and made to triumph under the leadership of a new director of religious education, "the Rev. Paul J. Sherron." It represents a radical departure, with a new approach to the problem of religious education as conducted by the churches. Although its merit is such as to demand serious attention, it will hardly be received as either sound or practicable in many of the churches.

To launch a review with a statement so adverse may cause some to feel that an injustice has been done the book and that the reviewer is unduly prejudiced. An emphatic disavowal of this is entered, however, though a declaration is made to the effect that if readers have old-fashioned convictions they had best not waste time.

The whole matter is on the decision as to whether there shall be transmissive teaching or creative teaching. The Rev. Paul J. Sherron, a high-powered expert, employed by the Bakersville First Church at high salary, began with creative teaching in the intermediate department as an experiment. After extended trial, the method worked; it was adopted in other departments and the church took on new life.

By creative teaching, as opposed to transmissive teaching, the new director of religious education meant something which had to be carefully explained. He therefore took the official board and the whole church into confidence. In successive attempts, undertaken in several different meetings, the leader made them see what he meant. Cooperation is necessary to creative teaching. Under the transmissive method the teacher is all-important and the student is a receptacle. Under the creative method the teacher is a counselor, guide, inspiring friend while the student or growing person is the active, the initiating agent in the learning-teaching relationship. Under the former method education is a teacher-controlled situation; under the latter, a

student-initiated situation. Under the former method education is indoctrination; under the latter, education is a process by which something original occurs, a new creation eventuates. Concrete situations are used for study purposes. The students follow definite techniques for arriving at what are believed to be reliable, trustworthy discoveries. The entire business proceeds on the basis of objectives set up to be attained, such as those suggested "for growing persons" by the educational commission of the International Council. The building of a library is desirable. The place of the Bible in the lists of this source-material is rather negligible, to be taken on a parity with the sacred books of other religions, or ranking only slightly higher.

Doubt arises over the fact that only a genius could successfully conduct the various groups in a given church through the elaborate processes of this so-called creative teaching, especially under the limitations of Sunday school instruction.

JOSEPH MARTIN DAWSON.

Philosopher of Jeffersonianism

THE SOCIAL PHILOSOPHY OF JOHN TAYLOR OF CAROLINE. *A Study in Jeffersonian Democracy. By Eugene Tenbroeck Mudge. Columbia University Press, $2.75.*

WITH the exception of Charles A. Beard, the writings of John Taylor of Caroline have until recently been ignored by American historians. This volume, in the Columbia Studies in American Culture, performs the effective function of presenting in a systematic form the political and economic thought of John Taylor of Caroline, one of the radical exponents of Jeffersonian democracy. Largely because of definite stylistic limitations and of the dire absence of systematic arrangement of ideas, Taylor has himself been responsible for the tardy appreciation and long neglect of the significance of his writings.

At the base of Taylor's political theory is the view that man is by nature both good and bad. The resultant conflict, based upon this fundamental dichotomy, is the factor which prompts men in the course of history to select many different types of government. The moral conflict in which men find themselves gives energy to their struggle toward perfectibility, which politically comes to its full expression in free government.

In view of the fact that Taylor was mainly exposing to ridicule the unrepublican policies in the political economy of the United States, his contribution to a logically developed presentation of central political ideas is meager. He makes only random references to the origin of society, natural law, natural right, and social compact. His main stress is on variations of political and economic liberty. Taylor is a staunch defender of states' rights. He largely directs the shots of his criticism against John Adams. He sings the praises of the principle of the division of power, basic to his critique of the property-transferring "capitalist" system. He is opposed to both a standing army and a navy. He pursues a vigorous attack against the Supreme Court, as he sees in it a vehicle of destruction of the state and federal spheres of government, obstructing the expression of the will of the people.

Aware of the direction in which the economic life of the United States was moving, Taylor believed it would remain a republic only as long as it continued as a nation of farmers. His claim to fame rests on his anticipation of certain agricultural reforms, theoretical political and legal questions, his dissection of the issue of sectionalism, the clash of agrarian and capitalist economy, and the possibility of civil war on the slavery question. His critique of "capitalism," a European importation, is what might be expected from a member of the landed gentry of the days prior to the industrial revolution. Taylor was convinced that "capitalism" had destroyed the political and economic principles of the American revolution.

HERMAN HAUSHEER.

Semitics and Semantics

PROPHECY AND DIVINATION. *By Alfred Guillame. Harper & Brothers, $5.00.*

SCALIGER, the philologist, is said to have remarked ironically that "many a man has missed of his salvation from ignorance of grammar." Certainly the principal of Culham College, who gave these Bampton lectures in 1938, may be regarded as in a "state of grace," because one can almost say that this work is a philological approach to religion. Semitics and semantics are here bound in a single bundle of life.

It is not the first time the prophet Jeremiah has been chosen to epitomize the enlargement of man's spiritual environment and to illustrate his intercourse with the unseen world. The late Professor John Skinner, some sixteen years ago, did this very thing in *Prophecy and Religion,* and Dr. Guillame pays tribute to that study. However, in these lectures we have, together with cumulative learning, a somewhat wider scope. Divinity and prophecy, dreams and visions, magic, sorcery and ecstasy are examined in a Sumero-Babylonian setting as well as in their Hebraic and Arabian development.

The author, whose scholarship is impressive without being pedantic, accepts most of the critical views of the Old Testament such as the composite view of the Pentateuch; the Sumerian origin of the creation, flood and Paradise stories; the late date of Deuteronomy, and the apocalyptical elements in the Writings. He is willing to concede that some of the legends may be denied as revealed truth (p. 237), yet the superiority of the Hebrew message over contemporary ideas about religion is positively affirmed, and there is no denying that God revealed himself to the patriarchs and to Moses. Indeed, the accepted liberal view of such crucial passages as those of Jeremiah 7:22 and Amos 5:25 is challenged, and in this he agrees with Professor Hoschander whose posthumous *Priests and Prophets* has recently been published.

This revelation, however, is not to be regarded as purely objective but as the report of the senses (p. 335); it has a human as well as a divine content (p. 359). Inspiration is defined "not as an *extraordinary* intrusion of the divine into the human personality," but "as a divine response to human submission and cooperation." There can never be "any infallible proof that the Hebrew prophets were inspired of God" (p. 365).

Dr. Guillame's excursions into philology—he discusses about fifty Hebrew and over forty Arabic words in these chapters—give him the clue to Semitic thought, which is unafraid of logical contradiction (pp. 54, 92). The Niphal and Hithpael conjugations yield the difference between the "announcing" and the "raving" type of prophet, and syntax becomes, in his hands, a first aid to exposition. We may be far removed from that first wonder of the invention of writing and from the power of word-magic, but our understanding of Holy Scripture would increase with the knowledge that Semitic idiom requires *oratio recta* for all description of fellowship with the Divine (p. 101); that paronomasia is associated with revelation (p. 253), and that even punctuation can turn the mass into a commemorative service

(cf. Hebrews 10:12). It is the foregoing that makes such a book as this invaluable even to the average interpreter of the Word of God, for say what we will the Bible has come to us for the most part in poetry rather than in prose, and even much of the prose is *saij,* a form of unmetric poetry.

Especially valuable in the judgment of the present reviewer is the study of the vocabulary of sorcery and black magic in relation to the language of the Psalms. Mowinckle has done pioneer work in this regard, but the chapter on magic in this book adds to his contribution, and hitherto mysterious sections of the Psalter, including the imprecatory verses, become luminous and meaningful in the light of the thesis.

Principal Guillame's account of ecstasy, and his treatment of mystical apprehension of the Divine, seem to lead him at times to a difficult impasse—that of all mystics. To transmit religious experience must we not have conceptual thinking? If such be unanalyzable and not communicable, we are without criteria. Then must our recourse be that of the author who falls back upon his high churchmanship, for he makes the church to be both the custodian of revelation and the discerner of spirits. He is able to abandon the miracles as "so arbitrary, fitful, and ineffective that they call for a natural explanation," but he makes a last stand on "the moral miracle of the sinlessness of Jesus." He discounts Paul's "rabbinical upbringing," but he apparently doesn't see that his own ecclesiastical conditioning makes "the great culminating act of Hebrew prophecy" to be "the Institution of the Eucharist." All of which does not prevent *Prophecy and Divination* from being a work of first importance.

W. P. Lemon.

The Educational Battlefront

The College Charts Its Course. *By R. Freeman Butts. McGraw-Hill Company, $3.00.*

THIS history of the development of the American college curriculum throws on current controversies in higher education the illuminating evidence of their past. The current crop of would-be reformers have shown too little acquaintance with vital social and educational origins. This history of higher education shows plainly that the issues so hotly contested today are but symptoms and effects of more remote causes buried in a hundred years of American college and university practice.

Current theorizing, innovating and experimentation in higher education in historical perspective are seen as just other attempts to adapt and redirect the persistent problems of higher education to the needs of our more interdependent and complex civilization. While giving considerable attention to several of the persistent problems of education, *The College Charts Its Course* uses the elective system as it developed in American colleges as its framework. The elective system is selected as the guide because in tracing the course of its development one wrestles with most of the problems that lie at the heart of today's controversies in higher education. For more than a half-century it is the issue that has best focused points of view as to what a liberal education should be, what studies are of most value, the freedoms of students and teachers, and the deeper problems of the nature of knowledge and what constitutes the essential stuff of reality.

In part one Professor Butts briefly traces the linguistic and literary dominance in liberal education from the Greek and Roman period through the medieval and Renaissance constrictions to the more practical education of the Enlightenment, periods in which the prescribed curriculum arose and reigned supreme. In parts two and three he shows how the intellectual and social upheavals of the nineteenth century weakened the prescribed curriculum conception in the American college and gave rise to many innovations, of which the elective system came to be the most powerful and persistent. After evaluating the contribution of the elective system the author, in part four, presents in a historical perspective the twentieth century proposals for resolving the persistent problems that were only partially remedied by the elective system and its concomitant reforms.

This reviewer agrees with the blurb on the jacket of *The College Charts Its Course* which says that Dr. Butts "presents not only a scholarly interpretation of the historical conceptions which have guided American college education in the past, but also a manual for educational policy-making in the college field." Every issue discussed was or is controversial but, through declaring his point of view and following the rules of sound historical scholarship, the author marshals the evidence on which his readers may form a sound judgment on many of the current issues in American higher education.

Ernest V. Hollis.

Orthodoxy Had Its Points

Catholics and Unbelievers in Eighteenth Century France. *By Robert R. Palmer. Princeton University Press, $4.00.*

AMONG the spoils that belong to the victor, the claim upon the major attention of the historian must be counted as one of the most priceless. Victors determine the trend of history. With eyes trained on the irresistible main stream, historians seldom look at counter-currents except when they do not agree where the main stream runs or after it has been safely charted. There are a dozen or more students of the *philosophes,* who helped make the French Revolution and the nineteenth century what they were, for every one who studies the lives and thought of the *philòsophes'* opponents. The consequence has been that the *philosophes* have walked off with all the trophies. They have received first prize for wit, tolerance, intelligence, learning and literary style, while Jansenists, Jesuits and skeptics, pictured as steeped in envy if not opprobrium, sniped at them from hidden and remote corners of the contest field. If, lost among the cheering historians in the stands, there were occasional observers like Taine to emit sounds of disapproval of the winning *philosophes,* they disapproved no less of the losing side.

Those who have suspected that the honors were not always fairly distributed will find a huge fund of supporting argument in Mr. Palmer's excellent book. For wit and literary style Mr. Palmer again awards the laurel to the *philosophes.* Moreover, he insists that they said what their readers wished them to say, thereby winning the conflict before it was fought. He does, however, point out with clarity and a wealth of pat quotations that the principal ideas of the *philosophes,* such as reason, the law of nature, and free will, were ideas easily to be found in earlier orthodox, particularly Jesuit, theology. But while the orthodox could and did fall back upon revelation, tradition, dualism and the authority of the church whenever they found reason or nature inadequate, the unbelievers would not do so.

It is Mr. Palmer's thesis that the orthodox had at least as good a foundation for their credo as the infidels. He skilfully shows that in the end, in order to explain why good was natural and bad was unnatural, the *philosophes* had to

resort to a faith beyond experience or pure reason. They thus contradicted themselves. Their sensationalist psychology taught that man's mind was the product of nature; experience taught them that in nature there are both good and evil; yet, if man must dispense with revelation, tradition and authority, and still be a good citizen, he must know how to distinguish between good and evil; hence man must by nature be good. It did not take the best of the Catholic clergy long to see that this argument was inconsistent with sensationalism, leaving much room for God and the soul, and to point out that the *philosophes* were materialistic or atheistic largely because they were themselves guilty of what they had accused believers of doing—conceiving of God as anthropomorphic.

Thus Mr. Palmer has most ably shown that in the battle between Catholics and unbelievers the merits were not entirely on one side. He makes it plain that the intelligence of the clerics was no less than that of the *philosophes,* while their learning was sometimes superior. Inclining toward the skeptical side himself, he does not hold the attainments of either group in those regards as perfect, though he implies that in the three-cornered fight of *philosophes,* Catholics and Jansenists, the first two nearly always reached a higher level than the last.

The reviewer, in grading the attainments of the three contestants in the pre-revolutionary theological quarrel in France according to Mr. Palmer's data, is guilty of misrepresentation if he leaves the impression that the author is primarily concerned with such evaluations. On the contrary, with sparse use of adjectives denoting value Mr. Palmer presents in clear and well turned sentences a telling analysis of the best orthodox thought in eighteenth century France, only incidentally correcting the *philosophe* legend. Nevertheless, because he has analyzed the lesser current of orthodoxy while keeping the main historical stream of heterodoxy vividly before his readers, his story gains in interest and achieves a quality that is little short of brilliance.

LOUIS GOTTSCHALK.

Hints, But No Philosophy

YOUTH AND THE WAY OF JESUS. *By Roy A. Burkhart. Round Table Press, $2.00.*

MR. BURKHART'S purpose in this book is to help young people build a philosophy of life which will make for creative and dynamic living. It is written from the point of view that such living can result only from a following of the way of Jesus. It presents this way and its modern implications under three headings—the faiths one must have, principles of living, and the causes which must concern youth.

A book dealing with three such headings, and trying to be comprehensive in its treatment of all of them, must of necessity be sketchy and leave many things unsaid. After making allowance for this, one reading this volume is still left with the feeling that it is unnecessarily so. There is a lack of unity and of progression of thought that leaves one feeling that he has read many interesting comments on subjects of vital importance but that a coherent and convincing argument for the acceptance of the way of Jesus has not been presented. It is more as if one had read random thoughts on these matters.

It may be that the sketchy character of the book comes from the author's desire to make it readable and to make each matter dealt with easily understandable. It is doubtful if Dr. Burkhart intended to write a logical treatise on the Christian philosophy of life. His intention was to write a book which would be helpful to young people and which they would read. This he has done. The book *is* readable and it will be helpful to young people. Part II, which is by far the strongest section, will be especially so. The approach is largely psychological and will help a young person reading it to understand himself as well as the desirability of following certain principles and procedures in order to live creatively. The discussions of how to deal with prejudices, fears and feelings of inferiority are especially good.

One could wish that the author had not stressed a kind of subjectivism as much as he has in dealing with the reasons for accepting certain tenets of the Christian faith. Too often the crowning reason for believing in such things as immortality and the necessity for a prayer life is presented as the yearning of the human spirit after immortality and the rather spontaneous turning to prayer of persons who face difficult situations. The fact that persons feel a need for these is given as an important reason for believing in them. This is done in spite of the fact that the author has included a section in Part II of the book dealing with principles of living in which he cautions against trusting emotions and feelings in making decisions.

MYRON TAGGART HOPPER.

The Consumer in the Lion's Den

ECONOMICS FOR CONSUMERS. *By Leland J. Gordon. American Book Company, $3.00.*

THE TEACHER of a college course in consumption economics will find here a stimulating, useful textbook, and a large group of readers will find it no less interesting and important. It differs from earlier books in the field in its consistent treatment of the consumer problem as both social and individual in character. In the author's words: "The dominant fact is the prevalence of waste in current consuming practices. The central theme is consumer welfare. The main objective is to discover and point the way toward wiser consuming practices calculated to promote human welfare."

In Part I, which is concerned with consumer control of production, the author reaches the conclusion, currently popular among all consumer leaders, that consumers do not control production, that they are not judges of quality and price, and that they do not act as "economic men." As the book further unfolds, he substantiates his case by showing the restrictions on consumer control. Two chapters are devoted to advertising, its aids and hindrances to the welfare of consumers. Other controls he discusses are fashion, wants display, custom and instalment selling.

The third part of his book he calls "a technology of consumption." Here Gordon talks of the need for education of consumers, not in specific buying practices alone, but also in "the realization of their collective function and power." Their three needs are (1) to know their part in the economic system, (2) to be informed, and (3) to organize into action groups. Education, says Mr. Gordon, is a slow and painful process. In the meantime, budgeting, cooperative buying, government protection and intelligent buying of insurance, shelter and other necessities will be the foundation from which consumers can raise themselves. No matter how much help they are given, however, the ultimate test is their own actions.

At the end of each chapter "questions for discussion" and "problems and projects" are included. Successful use of the latter would in many cases involve assigning additional references, since a background of information not supplied by this text would be needed. The addition of suggested read-

ings at the end of chapters would make the book more useful to teachers.

It seems unfortunate that the author has occasionally allowed himself to be committed to a sweeping statement which adds nothing to his book and actually detracts from the reader's confidence in it. Two examples are given. In discussing the desire for profit and the temptation some producers may feel to get into the market, sell fraudulent merchandise and make a fortune before the fraud is detected, Gordon says: "Today producers have 130,000,000 possibilities (potential customers). They need not concern themselves about developing repeat sales." In the chapter on "Imitative Wants" Gordon develops the idea of conspicuous consumption and declares in sweeping generalization that "it is a serious reflection upon the business man if his wife is compelled to wear the same evening gown more than once." The inclusion of such statements as these leaves the critical reader somewhat disturbed.

One cannot help feeling that more adequate library and research work would have improved the book. In many cases the documentation does not include the best references on a particular subject.

Although the author states that students who have had no previous training in economics may study his book with benefit, supplementary readings in some of the older economics texts would probably prove helpful in any course in which *Economics for Consumers* is the primary reference. An adequate understanding of so fundamental a concept as the valuation process, for instance, might better be achieved by supplementary reading in a standard text, for Gordon does not adequately explain the concept or its importance to the consumer.

The reviewer feels that there is one further lack which should be mentioned. The author does not describe the functions and contributions of producers in our economy. In other words, there is no attempt to explain the actual workings of our economic system in order to demonstrate the roles of the various members of society except in their functions as consumers. A more balanced presentation of the consumer problem might have been achieved by giving a broader view of the economy. As the earlier texts minimized consumption economics, so does Mr. Gordon minimize production economics.

Although it is primarily a textbook, *Economics for Consumers* should be read by everyone actively interested in the consumer movement.

MARGARET HART BENSON.

The Case for Special Revelation

RELIGIONS OF UNBELIEF. *By André Bremond, S. J. Bruce Publishing Co., $1.75.*

BETWEEN the authoritarian and the personal approach to religion lies a broad chasm. The Roman Catholic finds it obviously reasonable that a transcendent God should disclose himself historically in a special way, safeguarding this revelation through a definite, divine instrument, and necessary that correct reasoning be consistent with this divine self-disclosure. Conflicting interpretations must naturally seem due either to ignorance or to wilfulness. As far as possible, therefore, great thinkers are "baptized" into the Catholic faith. Those who cannot be adopted must be opposed. Father Bremond's first concern is to prove that contemporary atheistic rationalism finds little support in Greek philosophy; his second, to show that the God of Abraham is more adequate, even intellectually, than the idols of the philosophers, particularly of Spinoza, of Bertrand Russell, and of H. G. Wells; his third, to demonstrate that the God of history is morally and spiritually more meaningful than the God of deified reason or of limited scientific method.

The point is made, first of all, that Greek rationalism would not exclude but accept the idea of divine revelation. Most convincing in this respect is the author's treatment of Socrates. Plato's position, however, can hardly be established by means either of isolated references deprecating revelation or of citations from the *Laws* compatible with it. Supporting the author's thesis is the fact that some scholars, like Paul Shorey, stress Plato's eagerness to limit the scope of man's knowledge in order to combat dogmatic unbelief, as well as the general opinion that Socrates and Plato directed their main efforts not against religious mythology but against philosophic skepticism. The appeal to reason as the ultimate arbiter of truth in Greek philosophy and science as a whole seems, on the other hand, far too clearly its determinative motif to be disproved. When, furthermore, the flat statement is made that Aristotle would have "placed inspiration above reasoning reason," the picture of Aristotle is dangerously like that of Catholic thought before Pomponazzi. To Greek thought, again, the appeal to a special historic event, like the revelation, as the ultimate standard of truth would doubtless have appeared rather arbitrary. Although much of what Father Bremond says of Epicureanism, Stoicism and Neo-Platonism would make good reading for any self-sufficient rationalist, nevertheless, insofar as he tries to baptize Greek philosophy into support of Catholic dogma, the method must approximate sprinkling rather than total immersion.

It is altogether natural that those nurtured in authoritarian traditionalism should find difficulty in understanding those who prefer the risk and adventure of a free, courageous humanity in a hostile, neutral or only partially friendly universe. To them neither morality nor death needs God. To Father Bremond, on the other hand, it is inconceivable that there can be an instinct to die and to disappear. Perhaps, however, Karl Menninger, or even Élie Metchnikoff, is right. In any case, there are those who, even though they recognize the religious inadequacy of positions like those of Spinoza, Russell and Wells, still marvel not at their religions of unbelief, but at their religions of belief. The fact that they can have such high religion, such disinterested, unselfish, humanitarian passions without the traditional beliefs, speaks highly for religion itself. There is, at least, a challenge in the opinion of the little girl that Huxley was the best man in the world because he wanted to be good even though he did not believe in immortality.

The constructive part of the book sets forth "the human reasons for seeking salvation in a revelation." The general arguments, drawn almost entirely from Hocking and A. E. Taylor, are clear and convincing, but the kind of God they require is already accessible without a special revelation. In any case, before the relation of reason and revelation in religion can be profitably discussed, the function of reason and the content of revelation which is inaccessible to it ought to be carefully specified.

NELS F. S. FERRÉ.

Books in Brief

THE COMPLETE BIBLE, AN AMERICAN TRANSLATION. *University of Chicago Press, $3.00.*

Probably every reader of this page already knows the "American Translation," the Old Testament translated by the late J. M. Powis Smith and associates, the New Testament by Edgar J. Goodspeed. The New Testament was the big excitement of the religious book field in 1923, its sudden

popularity surprising no one quite so much as the translator himself. The Old and New Testaments together were published in 1931, first in an expensive edition, then in a cheaper one which vastly increased its already wide circulation. Last year Professor Goodspeed's new translation of the Apocrypha appeared, the first to be made from the original Greek. And now we have the *Complete Bible*—Old and New Testaments and the Apocrypha. The separate parts of this translation having already been severally reviewed in words of well deserved praise, it remains only to add that the publisher also merits a palm for having made so easily accessible a version which has won many to a new reading of the Bible and has enabled all to read it in a new light. We are still willing to stand by our former statement, quoted on the jacket of this edition, that the American Translation is "the clearest window through which Americans may look into the minds of those who wrote the Hebrew and Greek originals" of the biblical books.

BIOLOGY AND CHRISTIAN BELIEFS. *By W. Osborne Greenwood. The Macmillan Company, $1.75.*

Dr. Greenwood, certified by a professor of biology at Malvern College as one who "is to be trusted as a biologist," writes to assure the faithful that, as yet, "the bases of the Christian faith remain unshaken" so far as biology is concerned. Had the author kept his reflections rooted in his field the results would be more assuring. But the opening chapters deal with the "Physical World," "the Universe" and "the Transition; Lifeless to Living." The three concluding chapters deal with "Survival of Death," "Things Psychical" and "On Purpose." The intervening six chapters deal strictly with biologically grounded questions and contain the real meat of the book. From beginning to end the work offers a vivid picture of biologists wrangling like theologians about religion.

THE TRUSTWORTHINESS OF RELIGIOUS EXPERIENCES. *By D. Eldon Trueblood. Allen & Unwin, Ltd., $1.50.*

This, the Swarthmore lecture for 1939, is a splendid brief presentation of the empirical and rational approach to the phenomenon of mystical experience in religion. Dr. Trueblood lists the criticisms of mysticism with a fairness and meets them with an even-handed justice that would have delighted William James. He recognizes the divergencies, paradoxes and discrepancies found in the mystics and their reports, yet insists that "the presence of unique factors does not entail the absence of common factors." This book should be especially valuable to those who uncritically accept or reject the validity of mystical experience as a form of religious knowledge.

FILES ON PARADE. *By John O'Hara. Harcourt, Brace & Company, $2.50.*

You would know that these short stories had been in the *New Yorker* (though some, for no such obvious reason, were in *Harper's Bazaar*) even if the fact were not stated in the front matter. They are that kind of stories. Which is to say that they are keen-edged, clever, always realistic but never commonplace. Generally frivolous in tone too, but some of them touch very sensitive cords of human sympathy and touch them so delicately and accurately that one feels that the frivolity is a technique and that the substance is something real and substantial.

THE CRUISE OF THE RAIDER "WOLF." *By Roy Alexander. Yale University Press, $2.75.*

During the World War, Germany adopted the practice of fitting out freight ships with guns and torpedoes, and sending them out in the guise of innocent freighters to prey on enemy commerce and sow mines where they would do the most harm. These ships were called "raiders." In the four years, only two raiders got out through the North Sea blockade and then got back. The Wolf was one of them. It was at sea fifteen months without entering a port, steamed 64,000 miles, sank 135,000 tons of shipping, and planted 400 mines. It was an 11-knot cargo steamer of 5,800 tons. The story of this remarkable exploit is written by an English radio operator who was rescued from a ship that was sunk near New Zealand. Most of the time he had only a rivet-hole view of the proceedings, but sometimes he got up on deck in the confusion incident to an action. He writes without bitterness and makes no criticism of either the policy of using such raiders or the methods employed in carrying out their commission or the treatment of the passengers and crews of torpedoed ships. The captain of the raider, he says, "combined an iron will with decent humanity when this was possible." There is severe criticism of the Australian authorities for their "incredible incapacity" in dealing with the Wolf's activities or even utilizing the reports which they received. Their assumption seemed to be that "it can't happen here." It never had before. This record, written calmly and dispassionately, is an important document in the history of modern naval warfare. That a steamship could live and sail for fifteen months, completely detached from any base of supplies and subsisting on what it could capture, would have seemed incredible. If it had not been war, it would have been magnificent—and as a feat of courage and seamanship it was.

Books Received

The Gospel of Emerson. By Newton Dillaway. Newton Dillaway Books, Reading, Mass., $1.50. (Paper covers, $1.00.) Emerson's "gospel of the Real" summarized from appropriate quotations.

Old Testament Stories. By Eulalie Osgood Grover. Wilde, $1.00. A retelling of the familiar stories for young children, with literal acceptance of the text as history.

Methodism Marches On. By May M. Brewster. Lorenz, 50 cents. An attempt to cover the history of the denomination in this country in an eight-act play.

The Spreading Word. By Harold A. Ehrensperger. Methodist Publishing House, 25 cents. The pageant written to celebrate the 150th anniversary of the oldest religious publishing company in the United States.

Three Weeks of Canton Bombings. By Shuhsi Hsü. Kelly & Walsh, Hongkong, no price given. A terrifying account, written by an adviser to the ministry of foreign affairs in China.

Peloubet's Select Notes on the International Sunday School Lessons for 1940. By Wilbur M. Smith. Wilde, no price given. The 66th annual volume in a series now too well known to require review.

The Way Out. Edited by Harold Garnet Black. Willett-Clark, $1.50. Twelve church leaders in southern California preaching on the world situation. Among those included are Roy L. Smith, Henry Kendall Booth, F. B. Fagerburg, Herbert Booth Smith, William O. Mendenhall, Carl Sumner Knopf and Albert Edward Day.

Highland Shepherds. By Arthur Wentworth Hewitt. Willett-Clark, $2.00. (To be reviewed.)

America's House of Lords. An Inquiry into the Freedom of the Press. By Harold L. Ickes. Harcourt, $1.50. (To be reviewed.)

The Bible Cross-Word Puzzle Book, No. 2. By S. K. Davis. Wilde, $1.00.

The Authority of the Faith. Vol. I in "The Madras Series," presenting papers based on the conference at Tambaram, Madras, India, 1938. International Missionary Council, no price given. (To be reviewed.)

Building Bible Names. By E. Ray Casto. Wilde, $1.00.

Our Ageless Bible. By Thomas Linton Leishman. Wilde, $1.35. A beginner's introduction to the history of the Bible, from the early manuscripts to the modern translations.

Profitable Bible Study. By Wilbur M. Smith. Wilde, $1.50.

Spanning a Continent. By John R. Scotford. Friendship Press, no price given. A modern interpretation of home missions, strikingly illustrated.

One Great Fellowship. By Frederick B. Young. Friendship Press, no price given. Does the same thing for foreign missions that Dr. Scotford's book, mentioned above, does for home. Also generously illustrated.

Suggestions for Program Meetings on "Christ and the World Community." Based primarily on "Through Tragedy to Triumph," by Basil Mathews. By Anna Canada Swain. Missionary Education Movement, 25 cents.

Jews and World Affairs. By Harry L. Kessler. Bloch, $1.00. A rapid review of the difficult position in which the Jew finds himself in the modern world. Valuable for its summary of recent history, both in Europe and in Palestine. Calm in tone. But the book loses in persuasiveness because its facts seem to be drawn solely from Jewish sources, and from a narrow range of such sources.

Life and You. By Preston Bradley. Harper, $1.50. (To be reviewed.)

To Every Creature. By Henry Burton Trimble. Cokesbury, $1.00. A handbook for intelligent evangelistic work in today's world. The author is dean of the Candler school of theology at Emory University.

Man the Measure. By Arthur Hazard Dakin. Princeton University Press, $3.00. (To be reviewed.)

Table Top. By Eden Phillpotts. Macmillan, $2.00. The jacket is printed in green, and shows a monstrous spider crawling out of its web toward a skeleton and a treasure chest buried in sand. It looks like another Phillpotts' thriller, which will be identification enough for that writer's fans.

Live and Kicking Ned. By John Masefield. Macmillan, $2.50. A continuation of the novel, *Dead Ned,* which Masefield published last year.

The Fate of Man. By H. G. Wells. Alliance, $2.50. (To be reviewed.)

Christmas. Augsburg Publishing House, no price given. The ninth annual volume to be put out in this famous series. So far as we know, America has nothing else like it, although special Christmas books are many on the Continent. Printing reaches its present limit of beauty in this annual. If you hadn't seen it you would not have believed that such results could be achieved as have here been gained by use of offset lithography.

The Gist of the Lesson. By R. A. Torrey. Revell, 35 cents. This pocket handbook on the International Sunday school lessons requires no description. Dr. Torrey has been dead for a good many years, but his ultra-conservative interpretations of the Bible still find a waiting audience.

Human Relationships and the Church. By Walton H. Greever. Revell, $1.00. A discussion of social problems from the standpoint of a fairly forward-looking Lutheran. Dr. Greever is at least sure that he knows precisely where the line runs which delimits the functions of the church from those of the state, and many in other communions who have been puzzled over that problem will turn with interest to his clear outline of the Lutheran position.

An Old Testament Primer. By Walter Evans Cook. Revell, $1.00. An effort to interest the average man in reading the Old Testament, which is presented as modern scholarship describes it. It is quite possible that many laymen would find in such a volume an invaluable clue to a book hitherto almost sealed.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1940. By Martha Tarbell. Revell, $2.00. Another old reliable, and to this reviewer's way of thinking the best of the Sunday school annuals. Strong on the illustrative side.

Shakespeare in America. By Esther Cloudman Dunn. Macmillan, $3.50. (To be reviewed.)

The Flowering of Mysticism. By Rufus M. Jones. Macmillan, $2.50. (To be reviewed.)

Youth Tell Their Story. By Howard M. Bell. American Council on Education, Washington, D. C., $1.50. (To be reviewed.)

The Congregationalists. By William Warren Sweet. Religion on the American Frontier, 1783-1850, Vol. III. University of Chicago Press, $3.00. (To be reviewed.)

Art Is Action. By Baker Brownell. Harpers, $2.00. (To be reviewed.)

How They Make a Motion Picture. By Ray Hoadley and Roman Freulich. Crowell, $2.00. Hoadley did the text; Freulich took the pictures. The result is a complete, and completely illustrated, revelation of the way in which Hollywood goes on its mysterious way its wonders to perform.

Law, the State, and the International Community. By James Brown Scott. Two volumes, boxed. Columbia University Press, $8.75. (To be reviewed.)

CORRESPONDENCE

Canadian Churchmen Have Not 'Succumbed'

EDITOR THE CHRISTIAN CENTURY:

SIR: Your Winnipeg correspondent is to be commended for the energy of his imagination. It is indeed news to many of us in the United Church of Canada, to which your correspondent belongs, that "save in straggling remnants, abstract discussion concerning the righteousness of absolute pacifism has already succumbed to reality."

No one is at present in a position to say what is happening in the minds of ministers and laity. It is doubtful whether many persons were ever interested in abstract discussion about anything, much less about the argumentative man of straw yclept "absolute pacifism." What some of us are in a position to say is that as a result of a quick canvass of ministers in a very casual way the response to a proposed statement of anti-war conviction was immediate, positive and surprising. What we are doing at present is to urge our church headquarters to find or make for us opportunities of non-military service as sacrificial as war service in which we can demonstrate that we are not passivists.

The United Church of Canada has faced this issue too soberly in the past to be able to "succumb" gracefully the moment its convictions become inconvenient.

Bracebridge, Ont. R. EDIS FAIRBAIRN.

How Our Minds Must Change

EDITOR THE CHRISTIAN CENTURY:

SIR: Last Sunday evening a high school youngster faced me four-square. "Mr. Williams, last week we were taught in school that the ten commandments were the result of a gradual understanding of certain fundamental spiritual truths or laws, comparable to our gradual understanding of certain fundamental physical laws. Now, this morning our Sunday school teacher dished out that old stuff about them being handed Moses on a couple of hunks of rock. What have you got to say about it?" What could I say? I took him aside and explained that his public school teacher was right and finished with the best appeal I could make that he not take his new found truth as a sword to strike with. To this he agreed. But pure logic must out so he said: "Why should I waste my time going to a class that doesn't teach the truth?"

Of course, I know there are many answers to that last question (I don't remember mine), but there is no use in arguing in a circle. That boy's question must be answered. How clear Christ's parable of the sword has become in the last few days!

To my way of thinking such a fallacy cannot be righted by any such program as my church is now sponsoring, the main objectives being: an increase in enrollment of 10 per cent and of attendance 20 per cent, and the use of Presbyterian materials (which teach the error in point). Granted I do all I can with my own staff for a change in thinking, can you not lend a stronger helping hand from week to week?

In closing I quote a paragraph from a sermon, "A Century's Change in Christian Thought," by Henry Sloane Coffin, preached May 7, 1939, at the Madison Avenue Presbyterian Church, New York city. The reason for the quotation will follow. "Today few Christians consider the Bible an errorless volume to be read literally. It is the account by a great number of known and unknown authors, using the literary devices and the outlooks of their times, of the developing self-manifestation of God in the history which led up to Jesus and the founding of the church; and when read by the light of the Spirit of Christ it contains for us the abiding Word of God." These words are as a voice crying in the wilderness. For such we can indeed be thankful, but let us not labor under the false impression that they are generally accepted. As a minister under thirty I know whereof I speak. So I suggest a series of articles on the subject, "How Our Minds Must Change in the Next Ten Years." If anyone could pick the prophets you could, and if anyone would appreciate it I would.

Covenant Presbyterian Church, Harrisburg, Pa. FRANK RICHARD WILLIAMS.

Well, That Settles It!

EDITOR THE CHRISTIAN CENTURY:

SIR: So you do not like the Dies committee? Hurrah for the Dies committee! I hope they will put the finishing touch on your communist friends. So you do not like Dorothy Thompson? Hurrah for Dorothy! She sees the real nature of this war. So you do not like the repeal of the arms embargo? Hurrah for the expected repeal! It will take the pro-Hitler stigma from America.

I have read your paper for years. I have been wondering at the demoralization of so many of my ministerial brethren. I now find that they read your anti-Christian paper which denies every fundamental truth of our Christian faith and sows the seeds of modernism, pacifism, socialism and communism in unsaved ministers.

The only individuals who speak venomously against England and are so sympathetic to Germany and Russia are modernist ministers. I guess they read The Christian Century. I have found without an exception that the man, woman and child in the street see that the madman of Berlin is alone responsible for this war and they want to see him executed for his ghastly crimes against humanity.

Second Presbyterian Church, Jacksonville, Fla. GEORGE C. SWEDBURG.

Student Thought on War

EDITOR THE CHRISTIAN CENTURY:

SIR: With all the current talk about war and America's relation to it, there is one thing that I think should not be ignored: What do those who would have to fight the war think about it? That was the question which prompted a group of us, of the conscription age, to call together several weeks ago representative youth leaders from all types of work, all religious affiliations, all political sympathies, all colleges and junior colleges in southern California, for the purpose of deciding what "those who would be about to die" thought about another war "to make the world safe for democracy."

We met together and we found unanimous agreement on two points: (1) America and democracy and youth in particular have nothing to gain from participation in Europe's war. We ought to stay out, and we *can* stay out if we have the determination to do so. (2) We have a job to do at home if democracy is to survive: solving our own internal problems of poverty, intolerance of religious and racial minorities, disease, crime. Using these two points as our common program, the youth from all these groups called a mass meeting of young Americans of the conscription age to signify in the most dramatic fashion their unity on these beliefs. 1,700 young people came to the meeting last Monday night. Five hundred of them signed cards saying that they were sufficiently interested in keeping out of war and concentrating on the job here at home to join small study groups throughout the community which could analyze the specific steps necessary for the accomplishment of these objectives. Speakers at the meeting were all of the conscription age. None of them spoke over five minutes. They were Democrats, Republicans, members of the Junior Chamber of Commerce, ministers, lawyers, teachers, scientists; Catholics, Jews, Protestants, Negroes and Japanese. Five of them, from different angles, showed the futility of war; and five of them, also from different angles, called attention to the particular challenges awaiting an enlightened, idealistic youth which wants a cause for which to fight. These "problems within" are the answer to war, we decided, and if properly viewed, can become a "moral equivalent for war."

This kind of program for peace, which goes beyond the mere negative gesture of "keeping out of war," could be taken up by youth of all faiths and backgrounds throughout America to their advantage as "future veterans" and to the advantage of American society as a whole.

Los Angeles, Calif. GILBERT HARRISON.

The Saddest War in History

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Canadian I should like to make some comments upon the stimulating article by Prof. Halford Luccock on "Preaching in Wartime." For years one of the great objects of my ministry has been to draw together the peoples of the United States and Canada. I have given scores of addresses in the United States for this purpose. Yet sometimes we are tormented by the thought that all the structure of peace built up in a century and a quarter may be inundated in a single night by the crudities of a Lindbergh or by clever articles in a Christian magazine.

There are certain assumptions in Dr. Luccock's article that may be questioned. One is that the pacifist will not fight because he hates war more than others. Of course the only persons who are capable of hating war as war ought to be hated are those who are in it, who see it at close range, and who have boys, as I have, of military age. Over there you can stand apart, indulging your emotional hatred of war, while we go in and pay the price. It does not seem quite fair, in a solemn hour like this, to quote the anachronisms of Bishop Manning or the Archbishop of Canterbury, or even *Preachers Present Arms.* If there is any group of dismayed, broken-hearted men in Canada today, it is we preachers who love with all our hearts the Prince of Peace.

Another assumption seems to be that we expect war to accomplish something of good. We are not altogether fools up in Canada. We know war never did and never will accomplish anything except unmeasured evil. We expect nothing of this war except disaster. War drags men and nations down. War will not crush Hitlerism; it may spawn new Hitlerisms.

You say then, "Why did you enter the war?" Unless you sense the reason deep down in your soul, no words of ours can tell you.

Politically and officially, we were under no compulsion to fight. We are a free and independent nation. Great Britain knew that some of her dominions might not choose to run. The present prime minister of Canada is as close to being a pacifist as a Christian statesman can be. He loathes war. He has been under a barrage of criticism for not moving more speedily. But when he declared Canada at war he did so as the mouthpiece of the Canadian conscience. "God helping us, we could do no other."

At the same time, this is the saddest war in history. We are not jubilant but infinitely dejected. There is not a jot or atom of hatred in our hearts. A British admiral said, "Yes, we are building dreadnaughts and bombing planes, but it is a damnable thing to have to do." That word "damnable" expresses the attitude of 99 per cent of us Canadians. We expect nothing from this war except that everything sweet and precious will be crushed out of life for most of us.

Nevertheless, we could do no other. The sole alternative was to submit to something even worse. All you need to read is "Let the Record Speak," and the record shows one long series of cold-blooded aggressions—Manchuria, China, Ethiopia, Albania, Austria, Czechoslovakia, Poland, Latvia, Lithuania, and now Fin-

land. It is like the emergence of a terrible anti-Christ. Anyone of spiritual sensitivity was conscious of a shadow that had crept across the sun, a vast principality of evil that stood for persecutions, concentration camps, blood purges, the suppression of every form of freedom, demonic hatred of religion. To submit to domination by that sinister thing would be apostasy to those values we have been taught to look upon as dearer than life itself. . . .

So far as the British are concerned, the blunders we made by twos and threes we are paying for one by one, and by reason of the fact that the United States is not by our side, the Lord will lay upon us, as upon ancient Israel, double for all our sins. We shall pay for your "blunders and ineptitudes" as well as for our own.

St. Andrew's Church, Westmount, Montreal, Que. F. W. KERR.

Self-Righteous Dr. Luccock

EDITOR THE CHRISTIAN CENTURY:

SIR: In your October 18 issue Halford E. Luccock suggests that a preacher in wartime must walk along a path almost as narrow as a razor edge, with pitfalls on each side. To illustrate how difficult a feat this is he did some falling into pitfalls in the selfsame article. He fell before the common temptation of the average American liberal to call the British government tory, and having so named it to feel justified in accepting the very worst interpretation of its policy of appeasement toward Germany. It suggests to me that we are so afraid that the sympathy of the American public for the democracies may lead to American involvement in the war that we assume a most gullible attitude toward the basest constructions placed upon British action.

Mr. Luccock fell into another pitfall, the assumption of a self-righteous attitude toward things European. I admit this attitude is very American, but that does not justify a minister of the gospel of repentance in accepting it. Mr. Luccock says, "I do not believe in paying for the ineptitudes and betrayals of British and French tory policy with thousands of American lives." We would all echo his sentiment, but should not such a statement be accompanied by a humble acknowledgment of our national share in guilt? Our own government joined in the betrayal of democracy in Spain. We were the first to sabotage the one constructive thing that came out of the war of 1914-18. With the power and disinterest of the United States within the League of Nations the harsh provisions of the Versailles treaty would have been softened soon enough to have prevented the tragedy that has now overtaken the world. If it be a pitfall for a preacher to call for national penitence for selfish refusal of national responsibility, I would rather be in it than in the pit of a self-righteous and utterly selfish isolationism. How about a little humility as we look upon the agony of our European brothers!

Alliance, Ohio. W. C. MCCALLUM.

If the Resolution-Signers Mean Business

EDITOR THE CHRISTIAN CENTURY:

SIR: There are public meetings of various kinds all over the country that are passing resolutions in favor of keeping out of war, and sending them to the President and Congress. That is good, but unless teeth are put in them, all such resolutions will be regarded as so many scraps of paper if and when the war-hysteria rises high enough.

Such resolutions should state in emphatic terms that if this country declared a war to be fought outside continental United States then all those voting in favor of the resolution would absolutely refuse to serve in any capacity in support of such a war. The persons who really mean business should sign their names, and every man whose name would appear in the first draft or in the second draft for conscription should write "in first draft" or "in second draft" after his name.

Certainly no administration would dare to declare such a war if fifty per cent of those liable to the first draft publicly pledged themselves to refuse to serve. Twenty-five per cent would probably be enough, and even five per cent would act as a brake on rising hysteria.

Anna Maria, Fla. D. T. HINCKLEY.

Curti, Not Curtis

EDITOR THE CHRISTIAN CENTURY:

SIR: May I call your attention to an injustice which your proofreader did to Professor Merle Curti, whose book, *Peace or War, the American Struggle 1636-1936,* I quoted in my article on "Save Neutrality; Save Peace!" This book, which is the most recent and thorough of the histories of the American peace movement, I highly recommend to all who need the perspective of a sound historical approach to these momentous issues. It was published by W. W. Norton & Co., New York, in 1936.

New York, N. Y. HAROLD E. FEY.

When Is the Accepted Time?

EDITOR THE CHRISTIAN CENTURY:

SIR: When are we going to decide whether Jesus' teachings were meant to be used when they are needed, or later when they are not needed? His advice against using evil to rid the world of evil is condemned on the grounds that people are too evil to be influenced by methods that Jesus advises. Jesus presented his case, and lived it, in a time of evil struggle; are we supposed to accept the insistence of many that it isn't "practical" today and that we should wait until the world is more Christian before we adhere to Christian principles? The time has come to decide whether we believe Jesus was wise in his pacifism or whether he may *become* right or whether we wish he were right.

Brodhead, Wis. MARCUS J. BIRRELL.

A Canadian Objects

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not know whether your correspondent is responsible for the headings over the paragraphs in your correspondence from Manitoba. I do know I wish to take exception to what you have printed under the headings, "Canadians Hold U. S. Congress Responsible for War" and "Church Pacifism Succumbs to Reality."

It is not true that Canadians hold the U. S. Congress responsible for the war. Every thinking Canadian knows by this time that the League of Nations was hardly more than an illusion brought about largely by war-spent nerves. There is almost nothing in reecnt history to prove there was a real change of heart among the ruling powers. A real league of nations would require brotherhood and equality. By equality I mean the opportunity for each nation to develop according to its ability and needs, subject to the reasonable welfare of other nations. Such was never evident at any stage in the League of Nations. Thus the absence of one major power with ideals differing little from those within the league made and could make no real difference and was in no way responsible for the league's failure. . . .

To say that Canadian church pacifism succumbs to reality is to speak without knowledge of the facts, or perhaps the wish is father to the thought. The disgusting use to which the term "reality" is so often put—as in this case—must make even angels weep. Pacifism for many Canadian Christians and ministers is a reality, because truth is reality and pacifism is a phase of truth while war is a lie. . . .

Transcona, Man. W. R. WELSH.

Back Numbers Available

EDITOR THE CHRISTIAN CENTURY:

SIR: I have a practically complete set of The Christian Century for the past four years and wonder if any of your readers would care to have them for binding. I will be glad to ship them providing express is paid.

Central Branch, Y.M.C.A., New Haven, Conn. W. F. URBACH.

NEWS *of the* CHRISTIAN WORLD

Babson Foretells World Revolution

Sees Russia as Controlling Factor—Congregationalists of Vermont Consider Church's War Task

(Correspondence from New England)

BOSTON, Oct. 19.—The "war in the gates" of Europe seems so near that with us "there are great searchings of heart." Just back from the Orient, Roger W. Babson says: "Russia is the controlling factor in the world today. Stalin is the greatest statesman. The whole world is hungry for peace with the possible exception of Russia. If the war becomes world-wide, Germany and Japan are likely to be lined up with England and France against her. Its duration will be determined not by navy, army or air-force but by revolutions at home." At the annual business conference of Babson Institute and at a meeting in Boston, Clarence K. Streit, author of *Union Now,* asked: "Why fiddle around longer with diplomatic and league methods, when they have failed? Why not lead the world to the only system of democratic interstate government that has ever worked?" It all reminds your correspondent of the answer of a young broker, when I asked him what he thought of the depression: "Someone is teaching us!"

* * *

Call Church to Lead In Peace Effort

Like spontaneous combustion, convictions burst into flame at this year's Middlebury convocation of Vermont Congregationalists. Beginning with conversations in halls and dining room, there developed an endeavor to face the question, What is the church to do? Groups wrestled with the question until past midnight. Before adjournment, plans were formed for special programs in the churches, and a letter sent to all pastors in the state urging them likewise to "consider what action is open to churches and individual Christians, with a view to checking the drift toward war and to lead to the establishment of an effective international order. As a basis for further thinking, we suggest: God is the God of all peoples and nations. We will not deny him by making him a nationalistic God. The church is the one organization which must hold the world together. We pray for insight, courage and power that God may use us to right the wrongs, heal the wounds and build a Christlike world."

Similar was the consensus at the Boston University school of theology centennial preaching conference. "The present social order, with its economic futility and social waste," asserted Bishop Edgar Blake, "must be changed, or we shall slip back into the night of paganism."

* * *

Pastor Goes Pacifist

One of the most explicit and definite utterances is that of Rev. Wolcott Cutler of St. John's Church, Charlestown, in his parish paper: "John Haynes Holmes writes, 'War is the one way in which Hitler can *not* be stopped! Stopped from what? Obviously from extending his conquests and engulfing Europe in a universal reign of tyranny and terror, violence and despair. These are the very things made certain by resort to arms. Take Hitler at his worst, and mankind has a far better chance of surviving him than of surviving a war against him. Sir Arthur Salter in his book *Security, Can We Retrieve It?* argues that Great Britain should state its willingness to abrogate the treaty of Versailles, establish free trade, place the resources of colonies at the disposal of mankind, and rebuild, in a new treaty, the disrupted world.'"

* * *

New Organization Rivals D.A.R.

Ever since objectors to the "black list" were expelled or resigned from the Daughters of the American Revolution, there has been a desire to organize those who claim descent from men who dared to defy a king and found a republic based upon the rights of "all men," with the avowed purpose of applying the same principles to the problems of our own times. This desire has at last been realized by the organization in Washington, New York and Boston of the "Descendants of the American Revolution," to include men and women.

The Massachusetts movement, organized as the Samuel Adams Council, gladly joins in a national organization, but has insisted that it be made truly democratic. Its first official utterance says: "Four million Americans carry in their veins the blood of men and women who struggled in 1776 to make America a free country. . . . But there are some who wilfully close their eyes to the lesson and spirit of our past. Descendants themselves of immigrants of 1620 or 1848 or others escaping from the intolerance of other lands, they would shut out of the United States contemporary victims of the enemies of democracy. . . . Has American democracy failed? Shall we abolish the tolerance, the freedom of speech and religious belief for which the greatest Americans have fought in the past? The answer of those who understand our past is an emphatic 'No.' The possibilities of democracy can be realized only by going forward, not back!"

The Descendants are "organized to help make American democracy prevail at a time when it seems threatened by reaction and intolerance." The president of the council is Mrs. J. Anton de Haas, and its corresponding secretary, Mrs. Helen Tufts Bailie, who was expelled from the D.A.R. because of her fearless protests. Resolutions have been adopted against the persecution of Jehovah's Witnesses in violation of the Bill of Rights, against the federal Hobbs bill "which provides for concentration camps on the nazi scale," and against Massachusetts' attempt to "outlaw minority political parties."

E. TALLMADGE ROOT.

Denver Churches Mark 75 Years

Celebrations Come on Heels of City's Anniversary—Church Conventions Welcome Noted Speakers

(Correspondence from Colorado)

DENVER, Oct. 18.—This year we are having many 75th anniversaries in Denver and Colorado, reminding us that the city of Denver is little more than 75 years old. To be sure, the Episcopalians, Methodists, Presbyterians and, of course, the Catholics have been here a little longer than that. But this year marks the 75th anniversary of the Baptists, whose Golden and First Denver churches are observing their diamond anniversaries. Congregationalism, too, rounds out three-quarters of a century of organized life. The important First Congregational Church of Boulder has just completed observance of this important anniversary and First Plymouth Congregational of Denver plans a great celebration this autumn, as do two Catholic institutions, St. Mary's Academy and Loretta Heights College for Women.

* * *

Church Conventions Now Active

Colorado Presbyterians held their synod sessions at Grand Junction Oct. 3-5, with Dr. Martin E. Anderson of Central Presbyterian Church of Denver, retiring moderator, preaching the opening sermon, and Dr. Sam Higginbottom, moderator of the General Assembly, as the keynote speaker. The Colorado Baptist convention met in the new building of the First Baptist Church, Denver, Oct. 4-6. The minister of this "Mother Baptist Church of the Rockies" welcomed the delegates. Dr. Charles A. Carman of Chicago conducted the worship periods, and such outstanding leaders as President H. E. Dana of Kansas City Theological Seminary, President A. B. Martin of Ottawa University, Dr. J. W. Decker of the American Baptist Foreign Mission Society, and Mrs. Edwin Martin Kinney of Chicago, appeared. The Episcopalians of the Northwest Province met in Colorado Springs Sept. 27. Dean Paul Roberts of St. John's Episcopal Cathedral of Denver gave the opening sermon. The province covers eight western states, bringing together many Episcopal leaders from Minnesota to Wyoming. National leaders shared in the sessions.

* * *

Community Chest Sets High Goal

The Community Chest which serves this community so well through the 53 Chest agencies meets the minimum needs of 60,000 persons. The goal for this year's financial campaign, to be held Oct. 30-Nov. 9, is $700,435—$13,700 above that of last year. The popular approval of the Community Chest is registered by the rather solid support of the Denver leader-

ship and the cooperation of the clergy, Catholic, Protestant and Jewish.

* * *

Annual 'Y' Roundup Reports Gains

Annually now for the 20th year, the local Y.M.C.A., strongly supported by civic leaders, of whom 250 give much time to this program of recruiting new memberships, puts on a vigorous "roundup." They now report that they are ahead of last year's progress at same time in the campaign. At the opening meeting Rabbi Abraham L. Feinberg of Temple Emmanuel spoke pointedly: "Moral character—the will of our people to live with one another, to compromise—that's more important in the preservation of our democracy than all the ships and planes we can build. In these days of dogmatism we must keep an open mind. Truth has been perverted into propaganda. Dictators are the creatures of society, not the creators of society. They embody the sum of the beast in human beings. When war ends America must be the bulwark of reconstruction, and she should be an example to the world as the place where the breath of freedom advertises democracy to the world."

* * *

Church Schools Launch Advance Program

The church schools of Denver are now in an advance program. The Denver Council of Religious Education launches a very large School of Leadership Education for the autumn session in the First Baptist Church. First Plymouth Congregational Church has opened her annual seminars. First and Calvary Baptist churches in addition to Sunday evening worship programs have varied group discussions along the lines of the Schools of Christian Living.

* * *

Leadership Changes

Platt Lawton of the Denver Y.M.C.A. has recently retired because of illness. Someone said: "Platt Lawton was one of the best known, most highly respected and generally useful citizens Denver has ever known." Few if any would dispute this. He came from Dayton, Ohio, 23 years ago, giving his heart and mind to every good cause this city has known.

Rev. Raymond A. Waser, Amherst, Mass., has been called to the pastorate of the First Plymouth Church, Denver, succeeding Dr. Vere V. Loper, who has gone to Berkeley, Calif. Rev. H. H. Donnenworth, pastor of Evanston Evangelical Church and former president of the Denver ministers' alliance, has resigned to become secretary of Youth Temperance Organizations of Illinois, with offices in Chicago.

* * *

Ministerial Alliance

Record attendance at meetings of the ministerial alliance registers the profound interest of Denver ministers in the present world situation. The next meeting, on Nov. 6, will be shared by ministers and laymen, and your correspondent, who is president of the alliance, will lead a panel discussion on "The Christian Message in this Hour of Turmoil." Four well known leaders will take part in this discussion.

CLARENCE W. KEMPER.

Church Union Plan Attacked

Presbyterian-Episcopal Unity Move Misses Declared Goal, Says Editor— Noted Catholic Rector Dies

(Correspondence from New York)

NEW YORK, Oct. 23.—The plan for Presbyterian-Episcopal union has been attacked again, this time by the editor of the *Presbyterian*. In connection with comment on Bishop Manning's letter the *Presbyterian* said: "It is obvious now that this movement for union between these two denominations is not tending to the declared goal, but rather tending in the opposite direction." The same week, at the Episcopal synod of the province of New York and New Jersey, Bishop Frank E. Wilson of Wisconsin and Rev. William L. Griffin, Jr., of New Jersey, presented a new plan of "dual membership" by means of which both laity and clergy of the Presbyterian and Episcopal churches might unite. Bishop Wilson termed the idea a step toward unity "by addition rather than subtraction" and, referring to the "difficulties" of a proposed concordat applying only to clergy of the two churches, asserted: "The dual membership plan would meet all the difficulties and would not require either church to trim its sails for the sake of the other. If we are to do anything satisfactory along the line of church unity, it must be a movement including the laity."

It is proposed that full membership of the laity may be attained by their joining either church from the other in the usual way and the subsequent ordination of the clergy by the deaconate and the priesthood. It is urged by the supporters that the Episcopal Church could not now turn back, in view of the fact that they initiated the concordat several years ago.

* * *

Minister Protests Plight of Poor

It was cold in New York city the past week with temperatures hovering around the freezing point. Those on relief however had to shiver, without heat or extra clothing, for relief appropriation provided for no funds for coal until after Nov. 1. This situation was vigorously protested in an open letter to the mayor by Rev. Ben F. Wyland, pastor of South Congregational Church, Brooklyn, and chairman of the civic and moral affairs committee of the Brooklyn church and mission federation. He said that his protest was occasioned by an appeal from a mother "for some sort of heat for her baby and a child a little older." The family did not have enough bedding to keep warm at night and no heat for the day. The mayor frankly stated that there was "no money available" for fuel in general, but that it was supplied in emergency cases.

* * *

Noted Catholic Leader Dies

Monsignor Michael J. LaValle, rector of St. Patrick's Cathedral, Manhattan, died last Wednesday in his 83rd year. His breadth of mind, his genial personality and his statesmanship in all things made him one of the most respected and prominent religious leaders in the metropolitan area. He was friend of all, Protestant and Jew, as well as Catholic. He was chairman of the Greater New York interfaith committee.

An editorial in the *Brooklyn Eagle* thus summed up his career: "His entire life was associated with the great gothic structure on Fifth avenue and the people it served. He saw the cornerstone laid in the open country beyond the city's busy marts, on Aug. 15, 1858, when he was only two years old. He saw it dedicated 21 years later, 13 days before he was ordained a priest. He became rector of the parish, to which he belonged all his life, when he was 30 years old and continued as such for 53 years. He lived to celebrate, last June, his 60th anniversary in this one church."

* * *

Lutherans Distribute Statement on War

The National Lutheran Council distributed a formal statement to 11,000 congregations this last week. It read in part: "Self-interest must not be accepted as the supreme and sufficient arbiter of national policy; neither ought we to be influenced by nationalistic sympathies and prejudices. Rather our determination to maintain American neutrality must be the result of high and costly motives; not for physical safety, not to maintain an impossible isolation from world problems, not for economic gain, but rather because we have witnessed the utter futility and degradation of war, because war is power politics to the *n*th degree, because war breeds dissatisfaction and hatreds which bring new and ever more terrible conflicts."

The statement further assailed wartime profiteering and warned the churches against becoming propaganda agencies.

* * *

Annual Meeting of Mission to Lepers

The annual meeting of the Mission to the Lepers held at Broadway Tabernacle brought together representatives from many countries. The significance of this meeting lay in its revelation of the number and kinds of agencies cooperating in the world-wide attack on leprosy. The mission itself with an annual budget of $200,000 was reported as making possible the existence of 106 leper stations of the Protestant churches, providing in a year 11,680,000 meals, administering 1,951,500 injections of chaulmoogra oil, putting up 210 buildings of all types and giving numerous other services impossible to summarize here. But in these services the mission does not act independently. It is a liaison body between the cooperating missions of the Christian church on the one hand, and research agencies, local public committees and the national and colonial governments of the world on the other.

* * *

And So Forth

Miss Nancy Longnecker, director of religious education at First Presbyterian Church, Brooklyn, and co-author of the pageant put on at the last convention of the International Council of Religious Education, died at her home in Lawrence, Kan., last week.

A new medical group has been set up to fight alcoholism. Funds have been secured from foundations for three separate

investigations in connection with the largest hospitals here and in Philadelphia. Prominent doctors are on the committee and included in the group representing religion is Dr. Robert W. Searle, general secretary of the Greater New York federation of churches.

The British Harvest Festival was celebrated at Trinity Church, Manhattan, last week. British and American patriotic societies took part in a procession which marched to the church through downtown New York. The religious service was held at 3:30 in the afternoon, with Dr. Frederic S. Fleming, rector, in charge and an address by Sir Louis Beale, British commissioner at the world's fair.

Wyman Z. Fuller has succeeded Frank Ritchie as the executive director of the American Committee for Christian German Refugees. Mr. Ritchie resigned last summer because of ill health. The work of the committee has grown greatly with 2,100 individuals in America and 1,500 abroad who are part of the committee's "case load."

Eight members of the Ku Klux Klan in full regalia marched down the aisle of the German Baptist Church of West New York, N. J., at the evening service last Sunday.

J. HENRY CARPENTER.

Catholics Make Washington An Archdiocese

The District of Columbia has been made an archdiocese of the Roman Catholic Church, according to a recent announcement from the Vatican. For administrative purposes the unusual procedure will be followed of having Archbishop Michael J. Curley administer both this and his previous archdiocese of Baltimore.

Form Pacifist Organization To Protect C.O.'s

A new pacifist organization has been formed in New York which will have as its first aim practical efforts in behalf of war victims and conscientious objectors. It will publish a magazine to be called the *Conscientious Objector*. Leaders at the organizing meeting included Dr. Harry Emerson Fosdick, Dorothy Day, editor of the *Catholic Worker*, and Rabbi David De Sola Pool.

New General Secretary for American Bible Society

Dr. Frederick W. Cropp has been elected a general secretary of the American Bible Society, succeeding Dr. George William Brown, who resigned a year ago. Dr. Cropp has been pastor of the First Presbyterian Church, Wheeling, W. Va.

Dr. Sockman Lectures At Queen's

Dr. Ralph W. Sockman, of Christ Methodist Church, New York, is delivering the Chancellor's lectures at Queen's University, Kingston, Ont., Oct. 30 to Nov. 2.

Quaker Leader Asks for Permanent Arms Ban

E. Raymond Wilson, secretary of the American Friends Service Committee, told a recent Quaker conference at Guilford College, N. C., that the United States should embargo the sale of arms "to all countries at all times."

Missions Leader Stirs Pittsburgh

Dr. Bader Enlists City for National Evangelistic Drive in 1941—Rabbi Resumes Book Reviews

(Correspondence from Pittsburgh)

PITTSBURGH, Oct. 17.—Pittsburgh's more than 600 Protestant pastors completely filled the chapel of the beautiful East Liberty Presbyterian Church last Monday for a one-day conference on evangelism. Rev. Stanley Collins, Wilkinsburg Disciples' Church, presided. Dr. Robert W. Gibson of the Shady Avenue Presbyterian Church, head of the evangelistic department of the council of churches, led the session. The first speaker, Dr. Jeffares McCombe of the Church of St. Paul and St. Andrew, New York, won all hearts by his wit, his true faith and his warm message. Dr. Jesse Bader is always the strong leader. Under the spell of his presence Pittsburgh ministers pledged themselves to enter the National Christian Mission in 1941. The week is already determined—just preceding Lent that year. At noon the council of churches took charge of the meeting, with Dr. Norman Milliron presiding. Drs. Bader and McCombe spoke again, and plans for the campaign were definitely set up.

* * *

25 Churches Unite in Men's Fellowship

Here is something quite new under our sun: the men of several denominations and of 25 churches uniting in a Men's Federation. On Sept. 24 they brought Dr. Albert W. Beaven here. He addressed a church packed with men on "Spectators or Participants." The North Boroughs and North Hills men compose this federation—Avalon, Bellevue, Emsworth, West View, Perrysville, Ben Avon. Its object is to get men to take the lead in church attendance, not for a month, not for a year, but always.

* * *

Rabbi Resumes Book Reviews

Dr. Solomon Freehof of Rodef Shalom Temple has announced the books he will review this season under the auspices of the Temple Sisterhood. This is the sixth of Dr. Freehof's series of book reviews—undoubtedly one of the most successful series in the country. The temple seats about 1,400 and an adjoining auditorium accommodates several hundred more. The place is invariably packed and automobiles line the streets for blocks. Among the selections for this year are: *Days of Our Years*, by Pierre van Paassen; *Stalin*, by Boris Souvarine; *The Grapes of Wrath*, by John Steinbeck; *Fighting Years*, by Oswald Garrison Villard; *I Believe*, edited by Clifton Fadiman. Since people of all communions attend these reviews, much is accomplished toward better understanding and union.

* * *

Methodists Actually Get Together

Meeting in Emory Methodist Church Oct. 3-9, the Methodists of this area—

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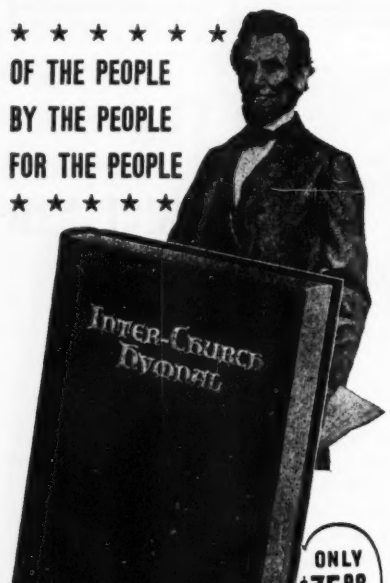

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northern, southern and Protestant—after two days of closing up old denominational business, enthusiastically entered into actual union and shouted in true Methodist fashion, "The Methodists are one people." Dr. W. W. Wiant, host pastor, had arranged an elaborate program of music, addresses and banquets. Bishop Adna Wright Leonard of this area made a notable address. Other speakers were Bishop F. D. Leete of Florida, Bishop E. F. Lee of the Philippines, Bishop James A. Straughn, formerly of the Methodist Protestant Church, Dr. Raymond J. Archer of Singapore, President H. R. Burgstahler of Ohio Wesleyan University, Dr. F. W. Mueller of the Home Mission Board and Dr. Jacob Payton of the Methodist Press. The climax of the conference was reached when, on Thursday, 700 preachers and devoted church workers stood and read together the declaration of faith and of union.

* * *

Cornerstone Laid in Housing Project

The Pittsburgh national housing project to provide low-rent homes for 3,000 families has reached the cornerstone-laying stage. Incidentally a 12-acre playing-field is one of the by-products of this immense undertaking. It is understood that the cost per room, including utilities, will be $4.86 per month. No person whose weekly salary is more than five times this amount can rent an apartment. Problem: who will live in these buildings?

* * *

And So Forth

The metropolitan "Y" (downtown and six branches) has just completed its annual campaign for new members. This year every branch exceeded its quota, and 7,000 new members were secured.

Every Monday morning the *Gazette-Times* publishes Sunday school attendance records. This plan stimulates efforts to make good showings.

Under a new plan, 135 Presbyterian pastors will preach Sunday morning sermons on the same subject for six weeks. The pastors meet on Mondays to confer on ideas. The first sermon was on "God," the second on "Christ." In this fashion all the big themes of theology will be discussed. The plan impresses the community.

Among the Pittsburgh clergymen whose sons are entering the ministry are Dr. Holl, a leading Lutheran, Dr. Voss of the Congregational fellowship, Dr. Hutchison of East Liberty Presbyterian Church, Dr. Kerr of Shadyside Presbyterian and Dr. French of the Aspinwall Church.

JOHN RAY EWERS.

Universalists to Teach That War Is Youth's Enemy

Sunday schools of the Universalist Church in the state of New York, according to a recently adopted resolution, will this year teach their pupils that "war, not the members of any other race or nation, is their enemy."

Dr. Paton to Lecture In Canada

Dr. William Paton, London secretary of the International Missionary Council and editor of the *International Review of Missions*, is lecturing on missions at Emmanuel College, Toronto, Nov. 8 to 10.

Peace Movement In China Grows

Christian College Heads Urged to Join Effort to End War—European Conflict Restricts Mission Work

(Correspondence from China)

SHANGHAI, Sept. 25.—The heads of at least two Christian colleges in Shanghai have received letters urging them to join the Wang Ching-wei peace movement. A former provincial commissioner of education and some 18 schoolteachers from this city have recently signified their support of the erstwhile Kuomingtang leader. A few days ago a call was issued for a meeting of educationalists to rally them to the cause. My informant reports that only two teachers attended. Those in charge suggested calling a postponed meeting the next day, but one of the two attendants offered to go out and bring in some of his friends. Thus he made his escape; the other teacher has not since been seen by his friends. Three educationalists have been assassinated by terrorists within three weeks here. Outside of Shanghai where the Japanese control the schools it is understood a larger number have declared for this peace movement. Mr. Wang is reported to have spent $1,500,000 on his campaign. Some of that has gone into beautifully printed literature which is flooding the offices of Shanghai business men. Not a few of these men long for peace on any terms that will permit them to do business, and they have been able to exert some pressure on certain educational institutions.

* * *

Chungking Shuns Peace Talk

Peace talk is heard much more in Shanghai than in Chungking. There it is claimed that even should all war supplies be cut off by European countries and the United States the national defense is already provided to carry on for two years along the lines now being followed. Besides advance orders which have been imported, small arms and munitions for guerrilla warfare are being manufactured. Constant raids on Japanese garrisons and trains continue to provide considerable quantities of rifles and ammunition. These operations do not make much impression and many observers regard them as ineffective. There are however so many such pinpricks as to cause some serious irritation.

A suppressed report has leaked through of some disaffection among the troops stationed in Hankow. Yesterday a visitor from Nanking told me that one night the south gate of the city was opened to admit 700 dead and wounded from an engagement not far outside. And a resident of Peking informs me that 20,000 boxes of ashes each month have been shipped through Tangku to Japan, these largely from the casualties in Shansi province. There is no possibility of checking these figures for accuracy.

* * *

Chinese Christians Tortured

Japanese irritation seems to express

itself in the continuing attacks upon British missionaries and the congregations associated with them. During the past two weeks refugees from Honan and Shansi provinces have reported to us their experiences in being driven from their homes and being forced also to disband their Chinese workers. Also the number of arrests of Chinese Christian leaders grows. In several cases they have been cruelly tortured. Numerous details of the sorry story of Manchuria are now being re-enacted in China. There is no widespread reign of terror. Cases of persecution are occasional and isolated. Generally Christian work is allowed to carry on provided it conforms and is not too disturbing.

* * *

Christian Colleges Reopen

The Christian colleges in Shanghai have opened with large enrollments. St. John's University has resumed some work on its Jessfield campus where dormitories also are reoccupied by some of the younger students. The University of Shanghai is still negotiating for a few of its American professors to resume residence on the campus to protect the property. Hangchow College and Soochow University have empty campuses in their "home towns" waiting for them, but carrying on higher educational work under the domination of the Japanese military authorities is not yet attractive. Yenching University outside Peking has overcome its difficulties rather successfully and has a surprisingly large enrollment this fall. The Catholic University inside the city has had some rather unhappy experiences. Middle schools connected with British missions have been forced to close. This is true also of the American Catholic School in Kaifeng.

* * *

High Living Cost Routs Shanghai Refugees

The devastation wrought by the flood in and about Tientsin has been terrible. Relief agencies are finding their activities seriously handicapped by obstacles placed in their way by "military necessity." The summer storms did considerable damage to the large refugee camps in Shanghai, but the numbers cared for in these centers have been decreasing rapidly. Yet there is a heavy demand in this big city for aid to poverty stricken multitudes whose plight has grown worse in recent weeks due to the enormously increased price of rice, the rising rents and the cessation of "clearing up" projects in the burned and bombed areas. Acres of broken brick and scrap iron have now been cleared away and there seems to be no other work available for unskilled hands in the parts of the city occupied by Japanese. The price of rice has been kept artificially high inside the city, while cheap rice is abundant a few miles away due to exceptionally good crops. Both the congestion of population and the desire of landlords to get an adequate return on an investment which they now wish to figure in terms of foreign exchange because of an abnormal exchange rate, make rents excessive. Thus life in the city is a burden.

* * *

Cooperative Movement Gaining

The ever-widening range of these raids extends the demands for relief work, as casualties are almost entirely among civilian populations. Where it has been possible to scatter city residents in country districts the cooperative movement is being developed with a remarkable degree of success. Dr. W. Y. Chen, general secretary of the National Christian Council, has been urging upon the church its responsibility to spiritualize this movement, somewhat as Dr. Kagawa has so long tried to do in Japan.

The streets of Shanghai still swarm with the thousands of Germans and Austrians who have been landed here. Crowds of them cluster about the exchange shops where they have been making a good deal of money with the fluctuations in the money markets during the past month. It is rather curious that the value of the Japanese yen continues to fall or rise with the Chinese dollar although in Japan it is held at an artificial rate.

* * *

Europe's War Restricts Mission Work

Direct effect of the European war upon mission work in China is first apparent in the south, where the British and French colonial regulations have restricted the movements of German missionaries through Hongkong and Indo-China. British banks no longer handle accounts for German subjects and the German bank has been forced to suspend operations. American consular authorities warned Americans against traveling upon the ships of the warring nations, and a group of Presbyterian missionaries unfortunately were instructed to disembark from a Canadian steamer in Honolulu. The China Inland Mission detailed several new missionaries on the eve of their embarkation, and it now appears that their Training School for Women will have no class this year. The arrival of a young woman sent out by the Hartford Missionary Fellowship should not escape notice. For a time this effort to avoid denominationalism threatened to result in a new denomination in China, just as such well managed enterprises as the China Inland Mission and the Oriental Missionary Society have done. Tactful friendly negotiations appear to have avoided this danger and there is promise that the high idealism of this youthful group may now enrich the missionary work in west China.

JEREMY TRASK.

Elect New Methodist Bishop in Korea

Rev. S. C. Chung has been elected to succeed the late Bishop Chong Oo Kim as Methodist bishop of Korea. In Korean Methodism bishops are elected for a term of four years, and are permitted to be re-elected for a single extra term.

Mormons Call Missionaries Home from Europe

Acting in accordance with the request of the United States government to have all nationals whose presence is not required leave Europe, the Mormon Church has recalled all its missionaries from European countries.

To Advise Mothers on Guarding Sons from War Service

A mass meeting in the Hughes High School, Cincinnati, on Oct. 13 gave moth-

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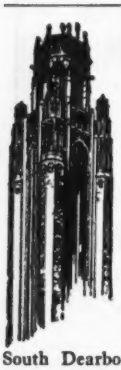
ers in that city information as to how to advise their sons in case, if war comes to the United States, the sons seek to register as conscientious objectors. Presiding at the meeting was Dr. Alfred D. Moore, editor of Methodist Sunday school periodicals.



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Mid-South Would Retain Embargo

Baruch Influential for Repeal—Liquor Store Increase Stirs Memphis Editor —Mississippi's Crop Failure

(Correspondence from the Mid-South)

ABERDEEN, MISS., Oct. 19.—Though a vociferous minority are pro-British, the majority in the mid-south are opposed to war or embargo change. New Deal and old deal lines have been smashed by the new lineup. Southern senators belonging to Barney Baruch jumped at their master's voice to embargo repeal. Barney is the most influential figure in southern political life. A hundred southern churchmen and educators signed an appeal for embargo repeal. Almost all of them were over enlistment age. Several were born in Great Britain. Some prominent southern liberals were listed, but almost all reactionaries were represented. One president of a woman's college, too old to fight, with no children, and with all his alumni exempt, was a conspicuous sample.

* * *

Federal Cash Too Late To Save Crops

Millions of dollars of federal money poured into north Mississippi after an almost complete crop failure. Prentiss county made only 197 bales of cotton compared with 2320 last year; Alcorn 165 against 1792, Itawamba 340 against 1635, Lee 1815 against 8224. Chickasaw county called off court because it did not have the expense money.

* * *

Editor Disturbed by Liquor Stores

The *Commercial Appeal,* prominent in bringing back liquor to Memphis, is disturbed over the growing number of liquor stores there; they now outnumber the groceries. The editor of the Memphis paper warned wets to use more judgment. Mississippi beer dealers, unpopular and being steadily voted out county by county, began to clean their own house, revoking beer licenses of eight disreputable places. The reform did not come till half the counties had voted dry.

* * *

Ministerial Notes

Charles F. Blaisdell, rector of fashionable Grace Church, Memphis, to which the political rulers of Memphis belong, has resigned because of continued ill health. The house of bishops met at this church last November.

Marshall Wingfield, Memphis Congregationalist, has begun a series of 34 lectures on English literature. His last year's lectures on southern literature were greatly appreciated by the community.

Hay Watson Smith, whom Presbyterian fundamentalists endeavored to have tried for heresy some years ago, has resigned from his fashionable church. Admittedly Unitarian in views, his church was too wealthy to permit him to be tried for heresy. Those who instituted charges against him lost their churches as a result. Dr. Smith's "liberalism" did not extend to the social areas of life.

* * *

And So Forth

Parole Without Honor, an October book by William LaRoe, Jr., criticizes Mississippi as being "one of the most backward of all the states in parole development, with no parole system worthy the name. It is impossible to rebuild men in dirty medieval jails. On the 77 prisons in the state inspected by the federal government, 67 were rated under 50 per cent, 10 between 50 per cent and 59 per cent. Sentencing of prisoners is largely guesswork and based on 'hunches.'"

Dean Powell of Washington Cathedral was again elected bishop of Loùisiana on the first ballot. Rev. Donald Wattley of New Orleans ran second. Dean Powell declined for the second time.

A sheriff elected in Lauderdale county, Miss., promised to turn back to old age pensions and free schoolbooks $50,000 of his salary, saying the sheriff did not deserve the $125,000 he gets for four years.

The Attala county, Miss., school board passed an ordinance forbidding school buses from "carrying Negroes or cattle."

CHARLES GRANVILLE HAMILTON.

Prepares Prayer for Daily Use by Jews

Rabbi S. Felix Mendelsohn of the Temple Beth Israel, Chicago, has written a "Daily Prayer for the Modern Jew" which is being distributed, together with appropriate Bible quotations, in printed form. Copies may be secured from the temple, 4850 N. Barnard St., Chicago.

Civil Liberties Conference to Discuss Seven Points

The national conference on civil rights which met at the Hotel Biltmore, New York, Oct. 13 and 14, centered its attention on seven issues: the rights of Negroes, the rights of aliens, censorship of communication, the rights of labor and employers, the law and civil liberties, academic freedom and religious liberty. Attorney General Murphy spoke.

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French Pacifists Are Imprisoned

Stand Firm in Their Convictions—Report Nazis Slaying War Resisters—Courageous Belgians

(Correspondence from Western Europe)

BRUSSELS, Belgium, Oct. 10.—Added to Jean Giono, the famous French novelist, whose arrest for pacifism has previously been reported, must be numerous other pacifists in France, some of them well known to Americans. Exactly how many are now in prison for refusal to support the war cannot, of course, be stated; but that the number is continually mounting is certain. Rev. Henri Roser, secretary of the International Fellowship of Reconciliation and editor of the organization's monthly bulletin in France, had worked hard for Franco-German friendship, had been arrested in Germany soon after Hitler came to power and thereafter prohibited from entering the country, and now must go to jail for his convictions. He has recently spent some time in Poland and has worked for peace and for relief of refugees and others, in Spain and Czechoslovakia.

Arrested also and in prison are Rev. Philippe Vernier and his brother Pierre. Philippe Vernier last summer became minister of a Protestant church in Quaregnon, in the heart of the Belgian mining district of Borinage. He could as well have remained in neutral Belgium, but he felt that he had to go back to France to take his stand beside the others. He had already proved the strength of his conviction by undergoing two previous imprisonments of one year and two years respectively for refusal of military service. Influential people both inside and outside France are trying to persuade the French authorities to consider the cases of these Christian pacifists to see if they cannot be released, because of their unquestionable sincerity.

Letters from French Christian pacifists, many of them simple but earnest young men without national fame, mailed on the outbreak of the war, have been received by friends in England. Universally these letters show a determination to remain true to their principles.

* * *

Nazis Reported Shooting War Resisters

In Germany, orders were recently given by the Council for National Defense, of which Göring is chairman, to shoot immediately anybody who dared to refuse mobilization orders or orders to take up any work of "national importance" which the nazis requested him or her to do. It is difficult to know how many war resisters have actually been executed, as reports appearing in the German press about executions of "persons of anti-national attitude" make no distinction between those executed for acts of espionage and those who refuse to bear arms on religious or ethical grounds. It is definitely known, however, that several leading members of certain sects such as the Adventists and Jehovah's Witnesses have been shot for refusal to perform war service. A Dutch newspaper, well known, reports that bodies of more than 100 war resisters shot by the nazis have been seen at Cologne; this report, however, has not been confirmed.

* * *

Luxembourg A 'Hot Spot'

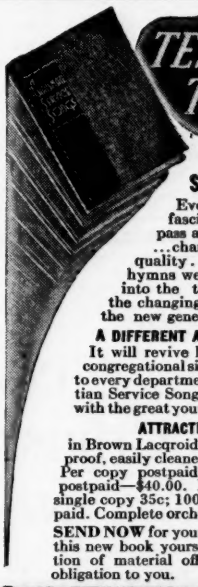
If Americans think they have difficulty about issues bound up in remaining neutral, let them consider little Luxembourg. Its area of about 1,000 square miles and its population of 300,000 belie its diplomatic and economic importance. Lights blaze here all night long so that careless aviators will not mistakenly drop bombs. Every now and then shells come hurtling through the air from the French or British lines and land in the fields near the frontier, or in the neighboring villages, which have had to be evacuated. The authorities are meeting their responsibilities with courage, intelligence and a determination to do all in their power to remain neutral. The "army" has gone through "rearmament"—that is, the Company of Volunteers, which originally contained 200 soldiers, has been augmented by an additional 135! The powerful radio was closed because, only seven miles from Germany, it might possibly have offered a pretext for invasion. The French insist they will respect Luxembourg's soil and the inhabitants believe them; the French record is good.

On the first Sunday of the war the last verse of the national anthem was sung in all the churches. The words are: "O God in Heaven who leadest the nations of the world, save the country of Luxembourg from suffering and from oppression by others. Since we were little children Thou hast given us the spirit of freedom. Let the sun of liberty never cease to shine upon us."

* * *

Belgians a Spirited People

What people can stand and remain rea-



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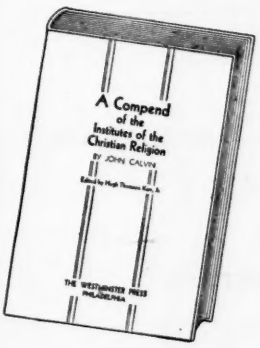

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sonably cheerful can be exemplified by Belgium. Young men must spend some 12 to 18 months in military training, then enter the army whenever there is a mobilization, of which there have been three in the last 24 months. A soldier gets a little more than 3 cents a day; with this he could hardly more than buy a cup of coffee. His wife at home gets about $1.85 a week for household expenses. The men, as in most neutral countries, are quartered in places not always even moderately adequate. They get three days' leave each month.

Everyone feels sure that spies are in the country, as in every neutral land; a poster has been distributed to the troops showing a soldier with fingers over his lips and saying, "Careful! You may be heard!" Trenches are everywhere.

* * *

Making the Best Of Things

Yet the spirit of the people is remarkably courageous. Lacking the emotional force that can inspire a hate-animated population or a dictatorship, the country just makes the best of things and not always without zest. The churches are filled on many evenings with citizens who have come to pray for peace, not only for their own country, but for Europe and the world. The authorities are patiently trying to conclude fair arrangements with all of the warring countries, based on permanent neutrality for Belgium.

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Minimum Wage Gains in South

Living Basis Supplants 'Prevailing Wage'—TVA Power Proves Boon —Madison College Expands

(Correspondence from the New South)

NASHVILLE, Oct. 19.—Makers of the new south welcome the decision of Commissioner Andrews in fixing the minimum wage at 32½ cents per hour. Secretary of Labor Perkins had fixed a like wage under the public contracts law. Even this means less than $600 per year because of loss of time in the average industry. It applies only to shops shipping across state lines, and many small factories, which are numerous in the south, may escape. Kentucky has enacted a state minimum wage law fixing minimums at from 20 cents in open country to 25 cents in cities, with a 52 hour week in the former and 48 hours in the latter; time and a half must be paid for overtime. Farm and household workers are not covered by this law. In South Carolina last year women working in textile mills received an average of $609 but those in clothing factories got an average of only $410. Most textile mills sell in the interstate market and therefore come under the federal law but the small village cheap garment factories can sell within the state and escape it.

The raising of the WPA minimum from $26 to $46.80 has been a great boon to southern work reliefers. The basis is changed from the "prevailing wage," which helped to underwrite the south's poor wage scales, and puts it on the comparative cost of living basis. The "prevailing wage" rate gave southern workers only about two-thirds the northern rate. . . . There is now only a slight differential. Surveys show that living costs in southern industrial towns are from one to five per cent less than elsewhere; the only real saving is in housing, light and fuel; food and clothing cost more. The public contract wage for iron and steel purchased by the federal government is still fixed at 45 cents per hour for the Birmingham district as against 62½ cents for the great steel district of the northern central states.

* * *

Some States Resist New Wage Deal

In Oklahoma the state supreme court upheld the minimum wage and hour law, applicable to men and women alike. In South Carolina the supreme court invalidated a law limiting hours to 12 in any one day and 56 in any week. Congressman Howard W. Smith of Virginia advised certain employers to ignore the wage and hour law under the theory that it could not be made to apply legally. In Georgia a judge fined an employer found guilty of manipulating his wage accounts to beat the new law only $250, though the amount of wages involved was $3,000, and he refused to compel restitution of the wages. In West Virginia one guilty of an infraction was fined $800 and given six months in jail.

The Arkansas legislature passed a workman's compensation law but a petition

for a referendum on it holds up its operation until after an election. Mississippi is the only state in the union left without such a law. But in most of the states the employer can choose to carry compensation insurance or compel his injured employee to sue; only 15 states have made it compulsory. In Kentucky recently a coal mine accident took many lives and left families without support. The company was not compelled to carry compensation insurance and now its financial difficulties make suits for damages of no avail.

* * *

TVA Electricity Popular

Clarksville, Tenn., reports the use of electricity doubled in the nine months of operation under TVA—municipal ownership. The little town of McKenzie reports $16,000 savings the first year. Knoxville's increase is so great that it is swelling the purchase of TVA power by one-third. Chattanooga's new municipal power board raised wages 10 per cent and invited all other boards under the TVA system to join them in an association for mutual conference and the development of standardized practices; it pays its manager $6,000 per year, imposes no surcharge and labor is represented on the power board. Nashville imposes a 15 per cent surcharge in spite of public protest, refuses to appoint a union man to the board, pays the manager of the old utility $12,000 per year to run its business and has made no raise in wages. The old utility company owes the city over $700,000 on pavement repairs along its streetcar tracks; the city hopes to inaugurate a bus system soon.

* * *

Refugee Doctors Not Wanted In Tennessee

Three needy communities in the Tennessee mountains had an opportunity to secure the services of refugee doctors from Germany. The rural life conference that meets annually on the Cumberland plateau petitioned the state medical examining board to allow them to come, saying that "there are many sections where medical service is not obtainable by the vast majority of the people," and that the communities in question were prepared to provide homes and a practice for these men. They called attention to the superior medical training furnished by German and Austrian schools and asked that the candidates in question be required to show competence. The answer of the board was that it required all candidates to have 36 months of training in a grade A American medical school. Workers for the Save the Children Fund report from 75 per cent to 90 per cent of the people in the mountain areas they serve to be without medical care.

* * *

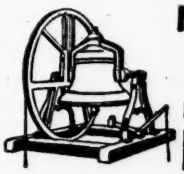
Useful College Appeals For Funds

Madison College, near Nashville, is making its first outside appeal for funds to enable it to meet the demand of young people eager to work their way to an education. A large plant has been constructed by student labor and the college has asked for neither endowment nor outside public support. But the pressure of unemployed youth for entrance has led them to ask for $30,000 to furnish materials for a large dormitory being erected by the students. After 35 years of quiet, unassuming work this unique school is receiving wide appreciation; more than 450 periodicals, reaching 26,000,000 readers, have in the last few years celebrated its usefulness. It offers many small church colleges, struggling for funds and competing for students, an example of success without either the struggle or the competition; its classrooms are always full without any effort being made to procure students; and its buildings, now being constructed of stone, are monuments to student work and a Christian zeal for the better things of life. Some 15,000 letters of inquiry from 26 countries have been received the past year.

ALVA W. TAYLOR.

Oklahoma School Bus Law Held Unconstitutional

A unanimous opinion of three judges of



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the district courts of Oklahoma has held invalid the law passed by the last session of the legislature of that state authorizing the use of public buses to transport students to parochial schools. Under the state constitution, in the opinion of the judges, school funds cannot be devoted to other than public schools and public funds cannot be appropriated for sectarian or private schools or institutions. The verdict has been appealed.

Noted Southern Minister Takes Absence Leave

Dr. Forney Hutchinson, minister of the Boston Avenue Methodist Church, Tulsa, Okla., has been advised by his doctors to take a year of complete rest. Having had a cataract removed from his right eye a few years ago, Dr. Hutchinson must now undergo an operation on the other eye. After the approaching session of his annual conference, Dr. Hutchinson will live in a cottage on Mt. Sequoyah, Fayetteville, Ark.

Episcopal Women's Secretary Gives Up Office

After serving as executive secretary of the national Woman's Auxiliary of the Episcopal Church since 1916, Miss Grace Lindley resigned at the recent annual meeting of the national council of that church. She will continue to serve until the end of next year. Mrs. Robert G. Happ, of South Bend, Ind., was elected chairman of the executive committee of the auxiliary.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Belladonna

(Veidt, Hardwicke, Mary Ellis) (English) Triangle, from Hichens novel, with slumbrous Nile for background. Wife of nice young Englishman has illicit affair with attractive, ruthless Egyptian, tries to poison her husband. Is thwarted by husband's friend (Hardwicke) who gives overdone but nonetheless impressive performance.

For A: Fair. For Y: No. For C: No.

Fifth Avenue Girl

(Walter Connolly, Ginger Rogers) (RKO) Discouraged millionnaire, tired of business and abnormal home life, hires girl companion from park bench to bring family to senses. Improbable, far fetched, but good lines, clever situations, and fine role by Connolly. Ginger misses subtlety of her role.

For A: Good of kind. For Y: Doubtful value. For C: No.

Hollywood Cavalcade

(Don Ameche, Alice Faye, Bromberg) (Fox) Reminiscent panorama of old-time motion picture personalities and procedures, featuring Keystone comedy. But historical interest clogged by obstreperousness of dominating, picture-mad director, who loses beloved leading lady, goes haywire until advent of talkies restores him.

For A and Y: Fairly good. For C: Amusing in spots.

Miracles for Sale

(Robert Young, Florence Rice) (MGM) Fast moving murder mystery of professional magician, exposing practices of spiritualists, who stumbles upon and solves several dramatic murders. An eerie seance and various thrill devices add excitement. Robert Young plays magician naturally and gracefully.

For A: Good of kind. For Y: Thrilling. For C: No.

On His Own

(Russian-Eng. Titles) (Amkino) Second in series based on Gorky's autobiography. Long, somber picture of youthful struggles of orphaned boy, meeting much misery and injustice but possessing instinctive feeling for right. Notable character roles by boy and lovable grandmother. More episodic than dramatic.

For A: Good of kind. For Y and C: Too somber.

Pack Up Your Troubles

(Withers, Schildkraut, Ritz Brothers) (Fox) Farce comedy, with caricatured World War background, about little French heroine carrying military secrets to her father, a spy at German headquarters. Songs, dances, and the nitwit Ritz brothers lighten proceedings. Distinctly new role by maturing Jane Withers.

For A and Y: Fair. For C: Too exciting.

Television Spy

(William Henry, Judith Barrett) (Para) Lively little tale of public-spirited financier who backs young scientists' experiments with long-distance television with intent to turn discoveries over to government. Feminine charmer, plotting to sell plans to European power, is foiled. Fairly good entertainment.

For A and Y: Good of kind. For C: Perhaps.

These Glamour Girls

(Lew Ayres, Lana Turner) (MGM) Improbable tale of taxi-dancer, attending college house-party at hero's drunken invitation, telling off wealthy socialites, stealing the show, and reforming the playboy. Breezy well-liquored romancing by overdrawn and unconvincing characters, in a supposed college setting.

For A: Mediocre. For Y and C: No.

Best Recent Family Films:

Star Maker	What a Life!
Wizard of Oz	Babes in Arms
The Under Pup	They Shall Have Music

Best Recent Films for Adults:

Four Feathers	The Old Maid
Golden Boy	The Rains Came
Beau Geste	Nurse Edith Cavell

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